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## Attend The National Catechetical Congress

The National Catechetical Congress, sponsored by the Confraternity of Christian Doctrine, to be held at the Waldorf-Astoria in New York City, October 3-6, under the patronage of His Eminence Cardinal Hayes, is an event of outstanding and far-reaching importance to the Catholic youth of America. Indeed, its importance to the general welfare of our Nation can hardly be overemphasized.

Last year's National Catechetical Congress was held at Buffalo, N. Y., in conjunction with the meeting of the Catholic Rural Life Conference. Some of the important papers of this meeting have been published in THE CATHOLIC SCHOOL JOURNAL and all of them are now available in the Report of the Proceedings.

The Holy Father himself has expressed hopes for the success of the coming meeting and the Apostolic Delegate, Most Rev. Amleto Giovanni Cicognani will attend in person.

It is anticipated that several thousand clerical, religious, and lay persons interested in the many problems of adequate religious instruction for all our youth will take part in the discussions of this Congress.

Among the problems to be discussed are: the Vacation School of Religion; Year-Round Instruction for Catholic Children Enrolled in Public Schools; Discussion and Study Clubs; Religious Education in the Home. A group of theologians attending the meeting will discuss the work which has been done on the revision of the *Baltimore Catechism*. This work has been in charge of theologians representing 55 archdioceses and dioceses, 10 major seminaries, and 12 religious orders of men.

With the recent impetus given to the organization of the Confraternity of Christian Doctrine by many members of the hierarchy and attendance of these prelates together with other experts in the teaching of religion, this meeting cannot fail to richly reward every interested Priest, Brother, Sister, or lay person who can possibly attend.



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# M I M E O G R A P H



# The CATHOLIC SCHOOL JOURNAL

Vol. 36

OCTOBER, 1936

No. 10

## Successful Teaching in the Elementary School

*Sister Miriam Emmanuel, O.S.V.*

*Editor's Note.* Every teacher should read this paper now at the beginning of the school year. It summarizes the qualities of a good teacher and contrasts a number of examples of good practice with their opposite mistakes. The paper is of particular value to those in charge of teacher training.

HERE is much inquiry today concerning the certification of teachers, especially in elementary schools.\* Excellent preparation has become a central concern. Religious teachers, in their loyalty to God's cause, are eager to meet reasonable requirements.

What, then, should be the nature of such training? Obviously, the preparation should be in conformity with the essential qualifications of the teacher. We shall, therefore, consider first these qualifications and later the means of providing them.

In order to fulfill her sublime office, a teacher should possess four indispensable characteristics. These are comprised under the intellectual, the professional, the psychological, and the personal aspect. The intellectual feature pertains to the teacher's scholarship. Not only must she know accurately and comprehensively what she teaches but she should know more than that. Otherwise she will not have a fertile background for illustration, application, and correlation.

An example of this is apparent in teaching poetry. Poetry by means of rhythm, rhyme, and picturesque diction can be made very appealing to young children. The teacher who studied it in college has an extensive field from which to explain beautiful words, thoughts, and emotions as well as to motivate by commenting on the poet's purpose or style. She can deftly unlock the mystery of the rhyme scheme. In short, when the children see how much she finds in the poem, they will be induced to look for similar effects. Enthusiasm is contagious! It was caught surely after a charming lesson on Father Tabb's

### A CHRISTMAS CRADLE

Let my heart the cradle be  
Of Thy bleak Nativity!  
Tossed by wintry tempests wild,

If it rock Thee, Holy Child,  
Then, as grows the outer din,  
Greater peace shall reign within.

for a beaming tot exclaimed, "O, just think, how Baby Jesus fits into my heart! Now I must be a good girl."

The higher elucidates the lower. It distinguishes keenly between essentials and nonessentials of lessons; it furnishes a survey of the whole subject and allows fitting perspective for related topics. Culture and the capacity to think intensely are necessary traits.

### Importance of Technique

The professional element applies to the technique of teaching. Power to teach effectively and economically is secured by methodology. Method is, after all, merely the process of doing. Evidently, there must be an efficient or an inefficient way of accomplishing everything. Hence, teachers should strive to discover the best methods. Talent trained produces great art. Method is a help, not a hindrance. Resourcefulness and experience will enable the teacher to determine and to vary requisite technique.

For instance, methodology states the importance of drill. Young teachers are apt either to neglect drill or to continue it too long in the same fashion. Variety attracts. If you are drilling the multiplication table of 2, have several devices. At one time draw a ladder on the board. Let the variable numbers be written on the rungs of the ladder and let the pointer have attached to it a card whereon is printed "2." When you point to a rung, the class or an individual will give the answer. At another time use a castle. Let the variables appear in the windows of the building. Use the same pointer and proceed as before. This appeals, further, to the play instinct in children. They like games. Moreover, through them they learn with considerable ease and satisfaction. No wonder wise teachers use them.

### Pupil Activity

It is one thing to know; it is quite another thing to impart. Teaching must cause others to know and to grow. Unless beginning teachers realize this, they will talk too

\*Paper read at the recent New York convention of the National Catholic Educational Association.

much to the class instead of securing pupil activity. Maximum pupil activity is stressed today, for the child learns by making his own effort. Furthermore, he is eager to do things. Methodology advises you to capitalize this tendency. For example, let them compile scrapbooks. A project in history would permit them to collect, optionally, pictures, clippings, poems, and anecdotes relating to a desired topic. The pictures could be mounted in chronological order. Don't you think that pupils will grasp history more vividly through this procedure than through unvaried textbook recitations? Pupils will feel that school is a real place and that they can take a part there. It interests them; they will be happy there, and they will learn history instead of memorizing dates and events.

Are beginning teachers aware that children are intensely fond of writing on the blackboard? Methodology would tell them to allow pupils to participate in blackboard exercises. Above all, do not deprive the shortest tots of the pleasure of writing on the board!

General methodology would demonstrate that punishment must be constructive. Do you consider that the following teacher applied this principle? A pupil who always erred in past participles offended once more by saying, "I have wrote the sentences." Forthwith she told him to copy "I have written" one hundred times. He completed the task. Here are the contents of the note which he left on the teacher's desk: "I have wrote 'I have written' 100 times. Now I have broke my pencil."

#### Understanding the Pupil

The psychological qualification refers to the teacher's understanding of the pupil. She should consider the child physically, mentally, emotionally, morally, and spiritually. The child's notions are very different from the adult's. Often while the teacher is explaining geography, the child is wondering whether teacher ever were just a little girl. The teacher should be familiar with the laws of psychic development. All sound pedagogy is based on psychology. Besides, she should endeavor to gain insight into individuals, so that she may apply profitably general laws of mental and moral training. Remedy follows diagnosis, while diagnosis depends on knowledge of particular cases.

For instance, when pupils fail, a teacher may either regard them as mentally retarded or may blame herself. Yet neither may be the case. If the teacher conferred privately with the unsuccessful pupil, she might discover that the child comes from a poverty-stricken home, that he has little nourishing food, and that he has no place to study quietly. How can so unfavored a pupil make normal progress? The teacher needs to encourage and help him. It is remarkable that he really has made any effort. Severity on the part of the teacher would be a crushing blow. Defective hearing is another reason for dullness, guessing, and delayed obedience. A misunderstanding teacher, dealing harshly, might provoke resentment in a child. Indeed, a behavior problem might easily originate here. Seldom are the behavior problems of school children rooted in malice. Ill health, uncontrolled anger, minor mental disorders, bad example at home, and a desire to attract attention may contribute to a child's misconduct. The remedy would be determined by the cause.

#### Don't Scold

Teachers need to be conscious of the child as well as of the curriculum. Which of these two teachers will secure

better results? A pupil, having been questioned as to the date of the settlement of Rhode Island, replied, "It was about 1600." One teacher answered, "Wrong! It was 1636. Why didn't you study carefully?" Another teacher answered, "Well, that's pretty close. Come now, can't you try to give us the exact date?" Which helps the child more mentally and morally?

Prospective teachers need to be convinced that they should not frighten pupils. Fear is already too prominent in many children and it may deter them from self-activity. Foolish threats are ridiculous, for somehow children are sure that they cannot be flayed alive, whatever "flayed" means! Often, truly, an earnest teacher makes mistakes, because she neglects the psychological factor. She need not, either, be continuously analyzing pupils. Her intelligent sympathy and gentle firmness will evoke their confidence and co-operation.

#### The Teacher's Personality

Is personality important? A great teacher communicates more than information. Even unconsciously she exerts a marked influence. Consequently, all educators expect her to be endowed with strong character and high ideals. Pupils discern and imitate. In fact, few adults perceive how alert children are. Perhaps this boy's father would have been amazed to hear the following story about his son, Johnny. Johnny, who had broken off a branch of one of his father's trees, was reproved by his sister. "What," she inquired, "do you suppose father would say, if he knew you did that?" Johnny replied at once, "Oh, he'd say trees aren't made as well now as they were before the war."

Tact, resourcefulness, enthusiasm, justice, gentle decision, and virtue are vital. A tactful teacher who knows that a habitual late comer desires to take charge of the blackboard will assign him the task of putting out the chalk immediately before class. He will be there to do it, too! A tactless teacher would deprive him of all blackboard privileges as a punishment. Who assists him to form the habit of arriving early? A tactful teacher knows how to praise and correct properly. She might return a composition with this comment "Spelling poor—grammar good" or "Grammar improved but could be better."

#### Be Just and Impartial

A just teacher who gives little Freckleface smiles and encouragement as willingly as she does to little Percival wins the respect of her class. They expect her to rebuke Percival also, if ever he does neglect his homework! Pupils will forgive much, if justice prevails. Otherwise, they lose confidence in the teacher. A noble life, radiating much of the truth, goodness, and spiritual beauty of which she speaks will be an uplifting force. Catholic teachers and especially religious teachers have the genuine source of spiritual enrichment—communion with Christ our Lord!

#### Adequate Training for Teachers

These, then, are the four pedagogical requisites. How shall they be provided? Scholarship would require three years at college, preferably a baccalaureate degree. Professional skill would be advanced by educational theory and practice. Such courses are given in normal schools and teachers' colleges. New York State no longer approves of elementary training in liberal arts colleges. The desirable

time is three years. In all these courses the practical, functional atmosphere must be evident. The essential qualifications already discussed should be held as definite aims before prospective teachers. Thus the interdependence of theory and practice will be realized. Educational psychology, principles, philosophy, and history of education explain the "why" of teaching. The "how" is demonstrated in general and special methods. General method should include laws of teaching, lesson types and plans, projects, socialization, classroom hygiene, management, discipline, and character formation. Special method concerns the presentation of specific subjects, such as arithmetic and spelling and reviews content. Observation and practice teaching complete the technical program.

The latter courses will put student teachers in a position to see pedagogical laws applied and to apply them themselves. In observing they should have specified objectives. For instance, they should try to discover what was the aim of a lesson and whether the assignment flowed from the lesson. They should write clear reports of the observation and express their reactions. During practice teaching they will appreciate the advisability of a professional code involving loyalty, service, and respect in relation to principals, colleagues, and pupils.

#### The Human Element

The psychological feature may be furthered by meaningful study of books and children. The books should include general and child psychology. The classroom and the playground should furnish beneficial situations. A little psychology plus ardent love of God and of souls will effect more than abundant mental analysis alone. Simple, kind interest wins the child, while cold scrutiny repels him. Self-knowledge, too, yields discernment of human nature. A simple plan for acquiring knowledge of pupils is

to keep a file of small cards on which each one's name is written. Note under each name the good and the weak points, school progress, your treatment, and the result. Teachers should be encouraged by remembering that they are thus aiding children to unfold their God-given powers.

How shall the last dynamic trait be attained? It involves the comprehension and the practice of moral principles and ideals. The grace of God and human effort are pivotal elements. Frequent self-denial in little things paves the way for character by strengthening the will. Catholics who imbibe the mind and the heart of the Church have marvelous advantages here. Religious teachers have the opportunity to drink copiously of the waters of the spirit. The spiritual life is the reservoir of fruitful achievement. A teacher, steeped in God, will be potent in assisting children to develop mentally and morally.

#### The Spiritual Values

A non-Catholic writer praises the teacher as "one who stimulates growth of soul." A speaker at a nonsectarian convention said, "Whatever the teacher's training and ability, her success must be measured finally by the three requisites of genius, the first of which is Soul; the second, Soul; and the third, Soul." How exalted, then, must be the role of religious teachers! Their significance cannot be computed. Privileged to participate in a glorious activity of the Church, they will be willing to prepare adequately and to progress. With the Divine Teacher as the magnetic inspiration of prayer and work, their training will be solidly established. Relying on Him who is both their Model and the Life of their souls, let all those engaged in Catholic schools, therefore, be filled with holy enthusiasm and courageous confidence! They are heeding our Lord's own words, "Suffer the little children to come unto Me, for of such is the Kingdom of God."

## Vocational Guidance in High School

*Rev. H. C. Graham, O.P.*

*Editor's Note.* This paper is properly designated "Vocational Guidance in High School." It deals with the important but subordinate problem of vocational guidance. It does not deal with the larger and more important problem—of which, however, it is aware—of educational guidance. The author raises an interesting question as to the aristocratic character of the Catholic high school with its tuition and cost of textbooks as contrasted with the public school with no tuition and absolutely free textbooks. Is this consistent with the Catholic spiritual and educational purpose?

**I**N the current literature of guidance there are to be found many guidance programs.\* These programs range from that adapted to the needs of the elementary school to that of the college. Some are too comprehensive, embracing as they do an entire city or county school system; others are too limited; they are designed to meet the needs only of a particular rural or county school. Still others are designed to supply a need of the junior high school, while one—here I have reference to Brewer's program as stated in his *Education As Guidance*—is too radical a departure from the traditional to warrant im-

mediate adoption, or if such a plan is desirable it has been proposed when educational authorities are unprepared to make the necessary changes. In all these programs there are phases which are good and desirable and other phases which are experimental and which the future will improve or will discard completely. However, none are adaptable in their entirety to the Catholic high school for which I would formulate a program. In the program I would design, some of the methods and techniques have been borrowed from the programs which have come under my observation, others are devised to meet the particular needs of the private school.

The private school in this paper will mean the Catholic high or preparatory school. The Catholic high-school system was devised to meet the religious and educational needs of Catholic boys and girls of the adolescent period. Here, some of the circumstances and situations which are peculiar to the students of the Catholic high school are briefly pointed out. Since the various schools of the system depend for the most part upon tuition fees for their existence, it is readily understood that their student bodies, to

\*Paper read at the recent New York convention of the National Catholic Educational Association.

a great extent, will come from families which are well-to-do or which possess an average or better than average amount of this world's goods.<sup>1</sup> The intellectual advantages such students enjoy are perhaps better than average because their home environment lends itself better to intellectual pursuits. This does not mean that every student has a high I.Q. In fact, there are those who are below average intelligence, a fact due at times to a lack of capacity and at times because the student is the proverbial "spoiled or pampered child" or because he lacks a proper home motivation or personal incentive and ambition. Students of the Catholic high school either continue or aspire to continue their studies in institutions of higher learning, a fact which must be taken into consideration by any guidance program. The above description though brief gives sufficient background to understand the Catholic high school and the characteristics of the students to formulate a very definite program of guidance.

#### Necessity for Guidance

If such a program is desired and is to be formulated perhaps it would be best first to establish or rather point out the need for it. All educators recognize the necessity for guidance in our educational system. It is no longer considered an educational fad. There is a definite place for it in every public and private school. The scope of its work and the extent to which it will be developed will be determined by the needs of the community and the resources of the school or system. If guidance is an effort to help the student choose, plan his preparation for, enter into, and make progress in his vocation — and this is the definition accepted by educators — then there is need to design for the private school a program which will attain these ends.

The environment of the "best homes" often means too little responsibility and none of the self-discipline which brings out the hidden powers of man. Guidance can and should meet this problem and cope with it in such a manner as to overcome these difficulties. Another important factor which demands a guidance program is the fact that too often the parents of the students decide for them their vocations. While it is true that the parents should advise and help the child, in the final analysis it is the pupil properly guided who should make the decision. All too many parents have been the cause of misfits in the professions and of misdirected and wrecked careers because of the fact that they have guided the child without sufficient knowledge of his abilities and interests or because they would satisfy a whim or seek to fulfill an ambition. Since this is a fault found not infrequently in the parent of better than average financial circumstances private schools would do well to inaugurate a program which would aim not only at helping the student but also at aiding the parent in guiding the child. Private schools since their very inception have concerned themselves with guidance but have restricted their efforts chiefly through the religious vocation. This together with the isolated efforts of the individual teacher has been the extent of guidance in our Catholic school system. From these few facts it is clearly seen that a guidance program is a neces-

<sup>1</sup>It is unfortunately true that, because of tuition charges and cost of textbooks, many poor Catholic families cannot send their children to Catholic high schools, and some others cannot afford even the small tuition charges. This often seems to violate the principle of Catholic education for all Catholic children. — *Editor.*

sity and deserves a prominent place in the organization of a private school.

#### Administration of Guidance

The next point to consider is the administration of guidance. Guidance is not an isolated factor in education. It is not a separate department but should have a place in all departments. Each department has for its objective the preparation of the student for his lifework. This is one of the chief aims of a guidance program and, consequently, guidance should be considered in each department, and in some instances modify, if not supplement, the work of the department. As a consequence, every member of the administration as well as each teacher should have a part in the administration of guidance. In the organization of the program, the principal of the school is found in the first place. He defines, and directs the policies of the school. His sympathies must be in favor of a guidance program and his co-operation active and energetic in the execution of such a program. It is too much to expect him to take an active part in counseling, or in the detailed administration of guidance, for his multitudinous duties as an administrator, prohibit him from doing justice to the work. Important, however, is his choice and selection of a counselor who has had the necessary training and is capable in every way to fulfill his duties.

The major part of the work in guidance rests upon the guidance counselor. He should be a keen student of human nature, and must have a knowledge of the adolescent and a sympathetic understanding of problems of that period. He should possess the ability to win the students' confidence and should never instill fear, for this defeats the very purpose of his office. He should have a sense of appraisal of abilities and a knowledge of tests designed to discover aptitudes and interests. He should be acquainted with professional and occupational activities and should be prepared to give information as to the advantages and disadvantages which are found in the different fields of life's activities. Not the least important of his qualifications is a knowledge of teachers' problems and a deep sympathy with them. This quality lends in no small measure to the success of a guidance program.

If a guidance program depended only upon a principal and his guidance counselor, there would, perhaps, be very little likelihood of success. An important role is played by the teachers of the academic subjects, the moderators of the different clubs, and the coaches of the various sports and activities. Besides the fact that the guidance program has for its end the developing of the whole individual and each of these school officials plays an important part in that development, it often happens that the judgment of these officials, supplementing that of the counselor, enables him to make an accurate analysis of the student. With such co-operation the counselor is in a better position to counsel and advise. Different activities in which the student engages himself bring out different traits of character and leadership and often disclose latent talents and abilities. These traits and talents would remain unknown to the counselor if the active co-operation of the members of the teaching and coaching staffs could not be had. Sometimes it happens that the co-operation of faculty members is wanting not because the members are unsympathetic to the movement or because they lack interest

in the students, but chiefly because they are so engrossed in their own subjects that little or no time is left for the consideration of other school problems. It is to be hoped that our teachers will find time to give some consideration and much sympathy to a program which can and should do so much for the student.

With the inauguration of a program new to a school there is equipment needed for its development and growth. The equipment should neither be costly nor elaborate. There should be an office set aside for the counselor where he may conduct his interview with the students, parents, moderators, teachers, and school officials. There should be filing cabinets, large enough to hold a brief, yet adequate, system of record cards. A counselor should aim at a minimum of records and a maximum of guidance. There should be a more or less extensive list of tests depending on the needs of the school. These tests should include intelligence, achievement, personality, aptitude, and any other tests which might lead to a better understanding of the pupil. The guidance library, to be practical, must find a place for books relating to vocations, occupations, and professions, as well as those which treat of study habits, and the discovery of abilities and talents. No such library is complete without catalogs of colleges to which the boy might wish to go. This does not mean that a catalog of every college in the country should be on the library shelves, but only those in which the graduate might be interested.

#### Kinds of Guidance

The type of guidance which such a program more readily lends itself to is twofold, group and individual. For the first type a regular class should be inaugurated and conducted in periods of 45 or 50 minutes. Since the majority of the students in the private schools go to college, a larger proportion of the time should be taken up with what is known as educational guidance. The different professions should be studied, the necessary training and preparation should be discussed, and the advantages and disadvantages of each should be treated. Class discussion should be encouraged. The professions to be studied and the colleges treated could with profit be left to the discretion of the students, not forgetting that the subject matter should be consonant with the needs and problems of the pupil. In the consideration of the different colleges, all phases of college life should be considered. Too much stress should not be placed upon the social advantage of a college, yet it is often wise to give thought to the fact that the contacts formed in that period are lasting and consequently are of great advantage in the business and professional worlds of later life.

#### Occupational Information

In regard to the occupational information to be given, there are textbooks which could be used not so much for study purposes but rather to act as guides in the study of occupations. The United States Census Bureau classifies occupations under nine different headings. This classification will form subject matter for class discussion sufficient to the needs of the group. Even though the greater percentage of students go to college, the study of occupations should prove very beneficial to them. Very often the only information they will ever receive about the laboring

classes will be through this class study of occupations. Consequently, this class should aim at a greater understanding and deeper sympathy with that great multitude of people known as the laboring class. In the study of occupations and professions some help to a fuller understanding and a knowledge of them may be gleaned from visits to great industrial plants, hospitals, courts, offices, and salesrooms of large business concerns. Another factor which should prove beneficial to such a program is addresses to the pupils in assembly or brief talks in class periods by men who have found success and know how to present requisites to a high-school mind. Care must be taken in regard to these talks and addresses, for too often the speaker is far above the comprehension of the high-school level, and consequently the only thing effected is the waste of time.

#### Conferences with Students

In regard to the second type of guidance, that is, individual guidance, two kinds may be distinguished—guidance through solicited conferences and guidance through unsolicited conferences. In the first, the student seeks the counselor as a friend and goes to him for advice. Advice may be sought for on any of the problems which face the student in his school life. It may be in regard to his vocation, his studies, or his relations with his teachers or with his fellow students. Here success depends upon the qualifications of the counselor. If he can obtain the confidence of the student and treat the problem with sympathetic understanding the battle is won, and in most cases the problem is solved. Guidance through unsolicited conferences, becomes necessary when a student is sent to the counselor by some teacher or school official. This type of guidance presents far greater difficulties than the first. As a rule, when such an interview with the counselor takes place, the student is on the defensive and is sometimes rebellious. He is ready to defend some course of action he has taken or he rebels against what he considers the high-handedness of the one who sent him to the counselor's office. Such a conference on the part of the counselor demands patience and prudence. It is very often best, that in such cases he inflict no penalty—if he has that power—and rather by reason and kindness bring the student to a reasonable way of thinking and consequently a right way of acting. The counselor must not forget that student problems involving a third person should never be definitely solved without consultation with the person in question.

#### Co-operation of Parents

An important phase of a guidance program is guidance through and oftentimes guidance of the parents. To this end the organization of parental groups should be effected. Two such groups have been formed at Fenwick High School in Oak Park, Illinois, and have proved their worth as aids to a guidance program. These clubs are in no way concerned with the formation of the schools' policies or administration. They are simply independent organizations which aid in bringing about a fuller realization of the ends and aims of the school. They are called the Fathers' and Mothers' Clubs. Each has its own officers, holds its own meetings, and conducts its own activities. The Mothers' Club meets once a month at which meetings

members of the faculty and others address the club. Teas, socials, and card parties to which the members of the faculty are invited are held at regular intervals. In this way the faculty members become acquainted with the mothers of the students and a better understanding of school problems and of the different pupils' interests and ambitions very frequently result.

To the members of the Fathers' Club, the school extends the use of its gymnasium and swimming pool. The Club holds two meetings weekly, both of which are devoted to athletics while once a month a business meeting is called on "Athletic Night," that is the semiweekly meetings, the fathers play handball, volley ball, and indoor baseball, and make use of the swimming pool. Different members of the faculty participate in these activities, and so have an opportunity of coming in closer contact with the fathers of the pupils. On these evenings the office of the vocational counselor is open. He receives the fathers and interviews them on the different phases of their children's school, home, and social life. Through this club he obtains speakers to address assemblies and guidance classes, and in many other ways the work of the school is benefitted and enhanced. In a word, every Catholic high school, should find a place for a Mothers' and Fathers' Club in its program and should make these clubs an integral part of school organization. These clubs give the parent an active and concrete interest in the work of the school. They enable the school faculty to come to a better understanding of the student, and they promote a spirit of co-operation between the faculty and parents which has for its purpose the end of guidance, the optimum development of the individual.

The last step in a guidance program is known as placement and follow-up. In a high school where most of the students enter college, this placement will concern itself

chiefly with the different colleges in which graduates might be interested. It is the duty of the counselor to see that the student enters the college best suited to obtain the fulfillment of his ambitions. A check or follow-up system of the progress made by different graduates is useful and necessary for proper guidance. Contacts with the different colleges are easily made, and all information regarding the students is given merely for the asking. The placement in positions of students whose education ends with high school is more than difficult in these depression days. However, a Fathers' Club, numbering among its members men who have found success in the business and industrial world can be of great assistance in this placement work. In fact, when the present crisis is over, it is not too much to hope that through the efforts of such a club all placements can be satisfactorily made.

Such is a proposed program of guidance for the Catholic high schools. To my mind it is wide enough in its concept and detailed enough in its forms to be adaptable to any of our secondary schools. The methods and techniques have been tried and found successful. Some of them can be altered or new ones can be introduced as circumstances and local conditions demand. But that is beside the point. It is not so much the question "Which guidance program shall be adopted?" as the question "Shall guidance be adopted?" If the answer to the latter question is in the affirmative then let us inaugurate a strong, vigorous system based on the principles of sound philosophy and the Catholic concept of education. I am of the firm conviction that when such a program is instituted in every Catholic high school then only can we point with pride to our graduates and say "These are the products of our system of education — persons completely prepared insofar as secondary education is concerned for life as it is and for life hereafter."

## Gleanings from the Liturgy

### MATINS FOR FEASTS OF APOSTLES AND EVANGELISTS<sup>1</sup>

*Agemus Christi munera*

The eternal gifts of Christ the King,  
The Apostles glory let us sing;  
To Him, with hearts of gladness raise  
The voice of thankful love and praise.

For they the Church's princes are,  
Triumphant leaders in the war,  
The heavenly King's own warrior band,  
True lights to lighten every land.

Theirs was the steadfast faith of Saints,  
The hope that never yields nor faints,  
The love of Christ in perfect glow,  
That lay the prince<sup>2</sup> of this world low.

In them the Father's glory shone,  
In them the will of God the Son,  
In them exults the Holy Ghost,  
Through them rejoice the heavenly host.

Praise to the Father, with the Son,  
And Holy Spirit, Three in One;  
As ever was in ages past,  
And so shall be while ages last.

### APOSTLES AND EVANGELISTS VESPERS

*Exultet coelum laudibus*

Let the round world with songs rejoice;  
Let heaven return the joyful voice;  
All mindful of the Apostles' fame,  
Earth, sky, their Sovereign's praise proclaim.

Thou, at whose word they bore the light  
Of Gospel truth o'er heathen night,  
Oh still to us that light impart,  
To glad our eyes and cheer our heart.

Thou, at whose will to them was given  
The key<sup>3</sup> that shuts and opens heaven,  
Our chains unbind, our loss repair,  
Oh grant us grace to enter there.

Thou, at whose will they preached the word  
Which cured disease, which health conferred:  
To us its healing power prolong;  
The weak support, confirm the strong:

That when Thy Son again shall come,  
And speak the world's unerring doom,  
He may with them pronounce us blest,  
And place us in Thy endless rest.

Praise to the Father, with the Son,  
And Holy Spirit, Three in One;  
As ever was in ages past,  
And so shall be while ages last.

**AUTUMN<sup>4</sup>**  
The year is swiftly waning,  
The summer days are past;  
And life, brief life, is speeding;  
The end is nearing fast.

The ever-changing seasons  
In silence come and go;  
But Thou, eternal Father,  
No time or change canst know.

Oh, pour Thy grace upon us,  
That we may worthier be,  
Each year that passes o'er us,  
To dwell in heaven with Thee.

Behold the bending orchards  
With bounteous fruit are crowned:  
Lord, in our hearts more richly  
Let heavenly fruits abound.

Oh, by each mercy sent us,  
And by each grief and pain,  
By blessings like the sunshine,  
And sorrows like the rain,

Our barren hearts make fruitful  
With every goodly grace,  
That we Thy name may follow,  
And see at last Thy face.

<sup>1</sup>The Apostles and Evangelists, with the exception of SS. Peter and Paul, have no proper hymns for their Offices. The two hymns given above are from the Common Office of the Apostles and Evangelists. Thus during the month of October they form a part of the Office of St. Luke on the 18th, and of SS. Simon and Jude on the 28th. The hymn for Matins dates from the fourth century and is ascribed to St. Ambrose. The translation is by J. M. Neale and others. The hymn for Vespers was written in the tenth century. The author is not known. The translation is by Richard Mant.

<sup>2</sup>The devil is the prince of this world.

<sup>3</sup>To His Apostles Christ said: "Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven" (Matt. 18:18).

<sup>4</sup>The autumn hymn is by Bishop William How, the author of many simple but graceful hymns.

# The Traditional Jesuit Prelection and its Formula *Rev. Francis P. Donnelly, S.J.*

*Editor's Note.* A much-needed emphasis on the importance of the study of style in literature as well as of content. We are losing the appreciation of the apt word, the nice distinction, the happy thought, and the architectonic elements in literature. There are further helpful suggestions of the use of the *argumentum* from the traditional Jesuit prelection.

**I**N preparing the prelection or explanation of the author, the *Ratio* teacher will seek for opportunities to exercise more than the memory by conveying information. Eye and ear, imagination and taste, judgment, reason, and critical faculties should have a chance to work upon the author by lively co-operation. The students will express their views about the author or in imitation of the author. The precepts of style which belong to the grade of the class are to be specifically and systematically illustrated, while other points of style may be commented upon informally. The rules of grammar and the excellencies of translation for Latin and Greek, the subjects of earlier drill, will be succeeded later by drill in the precepts of style and of rhetoric. The author's text is a work of art, not to be subordinated in its analysis to any specific science but studied in detail so that every part is focused upon the whole and not radiated to a specialty.

## The Teacher, the Commentator

Under the guidance of these principles the teacher approaches his text. From them he learns what to treat, what to pass over, and what to dwell upon in class drill. Diligent preparation is demanded. "It will be most helpful that the teacher should not speak without order and on the spur of the moment but should give what he has carefully written out of class. He should read beforehand the whole book or speech he is teaching" (Reg. Com. 27). If the teacher by cultivated powers of observation is able to furnish his own commentary, there will be a freshness and enthusiasm and conviction, often lacking in the warmed-over commentaries of others. Repeated reading and the noting of what has been discovered will gradually train the teacher to a recognition and appreciation of the author's art. Modern commentators on the classics of Greek, Latin, and English have not, as a rule, the same purposes as the *Ratio*, and their commentary is not always suited to the cultivation of the powers of expression. In editing the poets, more attention is paid to the form, but in prose authors the contents are chiefly discussed. Even in the poets the commentary of the text proper is chiefly on interpretation, on readings, on points of history, and of archeology, while the artistic appreciation is omitted or relegated elsewhere. Take Sedgwick's *Virgil* for example. In his indexes all the figures of Virgil are referred to and put under their proper headings. The characteristics of style are there numbered and arranged. In the introduction there is a collection of passages borrowed from other authors and a discussion of the similes and of other points. The *Ratio* teacher will take all this from index and introduction and put it in the notes on the text while he may relegate the varied erudition to the introduction or appendix.

Histories of literature will in some cases give the characteristics of authors and an appreciation of their art. Mure's *History of Ancient Greek Literature* gives an excellent study of Homeric characters and a fine treatment of his art. Arnold's famous essay, *On Translating Homer*, inspires enthusiasm but his generalizations are so broad that they cannot be well applied to the short passages discussed in class. For English the Scots are the best rhetoricians. In fact, with the exception of Whateley, who practically transcribes Quintilian, the leading English rhetoricians are Scots. Minto's *English Prose* has detailed studies of Macaulay, Carlyle, and De Quincey with briefer treatment of others. Moulton's *Library of Literary Criticism* contains a collection of fine criticisms on standard English authors. Frederic Harrison in *Studies in Early Victorian Literature* has a stylistic study, quite in the spirit of the *Ratio*, of Macaulay's well-known "New Zealander" paragraph. It is not all as a Catholic would wish, but the art of the paragraph is made more of than its matter.

The older commentators on the classics had composition always in view. Gwatkin in the introduction to his edition of the "First Philippic" of Demosthenes says of Rhedantz, whose notes he is giving in English, "Rhedantz makes grammatical and lexical explanations subordinate to the analysis of the far-more-praised than demonstrated eloquence of Demosthenes. The peculiar principle of his edition, as Professor Blass says, is a preponderance of rhetorical and esthetical explanation, and in his preface and elsewhere Rhedantz insists on frequent reading aloud and learning by heart as essential to a proper understanding of the author." The practice of Rhedantz based upon the age-old tradition of learning is quite what the *Ratio* wants, but Rhedantz is unhappily an exception. Father William Fox, S.J., in his edition of Demosthenes' "Crown Speech" and of the "Speech for the Megalopolitans," follows the best traditions in giving an oratorical commentary on an oration. Moritz Mesehler, S.J., speaking of the education of the imagination regrets that esthetic commentary and verse writing have left the schools, supplanted by grammar and philology in the teaching of the poets (*Katholischer Erziehung*, 105).

There are other helps in essays and separate treatises of which a teacher may avail himself in preparing his prelection, but when all is said, the teacher will be ultimately the best commentator on the style of his text. If his first attempts at the author do not result in any brilliant discoveries, he will gradually improve and with successive readings of his text, the beauties, the characteristics of the author, his art, his genius will stand out in the text and form part of a living and enthusiastic explanation.

## The Formula and Outline

Guided by right principles, helped by sources, and trained to observe, the teacher comes to the formula of the prelection as laid down in the *Ratio*. This formula it will be well, as a rule, to follow. A formula or plan prevents vagueness, promotes order, and ensures thoroughness. Even if in actual teaching variety and the importance of certain features should call for change in order or in emphasis, still the written plan will be of permanent service. The prelection, however, should always be flexible and vital, not mechanical and lifeless. The teacher may not possess the dramatic powers of a Father Tabb, who is said almost to have embodied Shelley's "Skylark" when explaining the poem, yet his imagination may be vivid enough to suggest at least that he is a Cicero or a Demosthenes. He will have realized the contents of the text in such a fashion that he may be a shadowy rhapsodist of Homer or a protagonist in a play of Sophocles. The formula, then, is excellent, but it is for the text, not the text for the formula, and though interest and enthusiasm must be guided, they surely should not be stifled.

Every part of the prelection formula is of value, and when interpreted by the *Ratio* principles and by the light of experience every statement becomes suggestive and fertile in results. The *Ratio* is a condensed summary of educational wisdom to be restored to something of its original wealth and fullness by meditation and practice. Take the very first point of the prelection, called the *argumentum*. This is the summary or gist of the whole passage; it contains the logical subject, what the author is talking about, and the logical predicate, what the author asserts of the subject. See what can be made of that point.

First of all, the practice of summarizing it is a valuable one. It trains the mind. It develops the powers of analysis, teaches the judgment to weigh the different ideas in the passage, discriminating principal thoughts from subordinate ones. The ability to comprehend is tested by the *argumentum*. In fact, a modification of it is one of the intellectual tests of Thorndike. A paragraph is proposed with several brief statements, and the true one is to be selected by the candidate. *Précis* writing, a practice favored much in England and practiced here under the title of briefing or summary, is the *argumentum* in another form. In all analysis the thoughts of an author must be condensed and reduced to a common denominator before they can properly be

classified. The *argumentum* is indispensable; it is the first requisite of all commentary. The sense of sentence, paragraph, and stanza is the prime requisite to a good prelection.

The educational value of the *argumentum* is undoubtedly great. How can it be used in practice? If the teacher gives a diffuse explanation, rivalry may be excited by having the students suggest the best title, the most striking headline, or the briefest but most apt statement of what has been explained. The topic sentence of a paragraph is its *argumentum*. It may be restored from omission or from change. What running title should be put at the top of the page? Write in a fixed number of words a summary for a newspaper or for a night letter of a speech or play, combining the *argumenta* of the parts. Make an index or table of contents of a poem or essay. Valuable lessons in proportion and subordination are taught by these practices. In summaries of a long composition students are usually too diffuse in the first part and too condensed in the latter parts of their composition.

Another practice, stimulating though difficult, is to state the *argumentum* and ask the class to conjecture the development. From a summary the students may forecast the full form or the further handling of a paragraph or of a section of a speech, the actions of a character or the next act in a drama, or the denouement of a story and play.

A still more profitable use of the *argumentum* consists in comparing the brief expression with the unabridged passage and in realizing thus the artistic qualities of the whole. Pseudo-Longinus

in his essay "On the Sublime," 16, states the "Oath of Demosthenes" ("Crown Speech," 208) in the plainest and briefest way and then points out the excellences due to the art of Demosthenes. Rollin in his *Traites des Etudes* uses a similar plan to display the art of Livy. The simple facts of the famous fight of the Horatii and Curiatii (Liv. I, 24) are outlined and each step of Livy's full presentation is studied in detail. In an ode or satire of Horace, the general, abstract, colorless *argumentum* can be set beside the particular, concrete pictures of the complete poem. The scientific expression of a truth, which is brief and matter of fact and so akin to the outline, has often been contrasted with the poetic expression of a like truth (*Model English*, II, 109). If a student is asked to send a night letter of one hundred words outlining a play of Shakespeare, the composition will reveal the powers of the student and may give new ideas of the play. The outline (*Model English*, II, 39) in descriptions furnishes another illustration of the same feature of the prelection.

The inventive ingenuity of teacher and student will suggest other ways of using the *argumentum*. Poe's explanation of the growth of his poem, "The Raven," may be read, although some critics refuse to take Poe seriously when he professes to have evolved the poem from the one word, "nevermore."

Only one element of the *Ratio's* formula for the prelection has been developed. The other elements are capable of even larger development. (Reg. Com. 27; Rhet. 8.)\*

\*Cf. Fr. McGucken's, *The Jesuits and Education* (Bruce), and Fitzpatrick's, *St. Ignatius and the Ratio Studiorum* (McGraw-Hill).

## The Study of Latin as an Aid to the Liturgy Sister Joseph Mary, S.C.N.

*Editor's Note.* It is a happy suggestion that the study of Latin should include the Liturgy. This supplies the study with the immediate opportunity for use. Moreover, it supplies a stimulus to the students' interest in the liturgical movement and the great doctrines which it has vivified for us.

LATIN as an aid to English was fully discussed in this Journal some months ago. The grammar and vocabulary of the two languages were compared and the advantages forthcoming to English from the study of Latin were convincingly set forth. Now, if the study of Latin is so beneficial to students in general, of what additional value ought it not be to Catholic students in particular, for whom it should have a meaning and a purpose over and above the useful and the cultural. Since Latin is the official language of the Church and since "active participation in the most Holy Mysteries and in the public and solemn prayer of the Church is the primary and indispensable source of the true Christian spirit," it would seem consistent that liturgical Latin should have a very definite place in the curriculum of our Catholic schools, for "if Catholics were brought in closer touch with the Liturgy of the Church by at least a rudimentary knowledge of Church Latin, it would greatly help in the process of unifying our religion and our daily life." As to just where in the course of study Latin should be offered, I maintain (with some trepidation) that there is no reason to defer it till the high school or college, but rather begin in the upper grades of the grammar school where the chief concern is the attainment of those objectives which will be of permanent value to all the pupils. And what study could be of more permanent value to the Catholic? One might say he is ushered into the world with its sacred words sounding in his ears in baptism, and again in extreme unction he is ushered into eternity with the same hallowed accents which, during a lifetime, have become familiar and dear to him though for the most part unintelligible. Still some teachers will exclaim: "Teach liturgical Latin in the seventh grade? Impossible!" Now I am going to try to answer their objection, not indeed by giving mere personal opinion but rather by presenting the views and convictions of progressive Latin teachers and of Catholic educators, writers, and liturgical authorities.

First of all, seventh-grade children are capable of learning Latin. "In English, Scottish, French, and German schools, pupils

regularly begin the study of Latin at the age of 11 and 12 years and at a point in the course of study corresponding to our seventh grade. . . . In acquiring a correct pronunciation, in learning vocabulary and grammatical forms, and in developing a language sense the advantage lies with the pupil of 12 or 13 years as compared with the pupils of 14 or 15." The Abbe Dimnet says: "Read the directions issued by the New York Board of Education concerning the teaching of elementary Latin. The person who drew them up was evidently full of the notion that everybody must think Latin morphology as uninviting as the cuneiforms. . . . Little peasants [in France] trained for the priesthood by plain country curés constantly master Latin morphology in three or four months." It is heartening to learn that in some American junior high schools there have been organized try-out courses in Latin to find out whether the pupils are likely to succeed in it. A committee of Latin teachers in Baltimore has prepared a Latin textbook, in the preface of which they inform us that "All 7A pupils in junior high schools of Baltimore are required to take both the Latin try-out course and the exploratory course in junior business training. This plan . . . gives the teachers an opportunity to discover the abilities and interests of individual pupils."

The content of this Baltimore book, like that of nearly all beginning texts, is made up of myth and legend, interesting and harmless perhaps, but certainly not to be compared with the inspiring material to be found in the Holy Scriptures, in the writings of the Fathers and Doctors of the Church, and among the prayers and hymns of the liturgy. "It has always seemed incongruous that the Latin courses in our Catholic schools should disregard entirely the treasures that Church Latin holds out to the student. Why should the attention of the pupil be focused entirely on the pagan authors, especially in these days of liturgical revival?" A timely beginner's Latin text is *An Introduction to Liturgical Latin* by A. M. Scarre who is described in *The Catholic Educational Review* of December, 1933, as having done his work well. His presentation of the grammatical forms and syntax of liturgical Latin is brief, clear, but on the whole adequate, and his selections for reading are so generous that users of the book will not only get practice in reading, but will also become acquainted with many gems in the liturgy itself. . . . It is the best of the elementary grammars designed to give English-speaking students a reading knowledge of the liturgy that have so far appeared. While the little work is obviously intended for instructing religious in the elements of

liturgical Latin, it might well find good use among lay students who should be strongly encouraged if not required to obtain some familiarity with the language of the liturgy and thus be led to have a deeper and more intelligent interest in the beauties of their religion and culture.

Right here, let us pause to inquire what we are doing to bring our pupils "into a closer sympathy with the Church's use of Latin and to a better understanding of the liturgy." We have been so taken up with public-school standards, methods, and materials that we are to a greater or less extent non-Catholic, even anti-Catholic in culture. With the exception of the religion lesson, which is admittedly the worst-taught course in the school, the curriculum of the parochial school does not differ materially from that of the public school. We are just lost in a whirl of unnecessary, unrelated, unavailing activities, and the upshot is a definite and outspoken dissatisfaction with the results of education in our elementary schools, public as well as private, and a growing impression that the religious instruction as given in the elementary schools is below standard. . . . To be convinced that there is reason to suspect at least mediocrity in religious teaching, if not failure, one has but to listen to the halting and blurred explanations of the doctrine and practices of the Church as given by some of our pupils to inquiring non-Catholics. It is true that the vast concourse of people in attendance at Sunday Mass in our city churches is unquestionable evidence of the vitality of the Faith in America. Yet even in that sight there is a disconcerting element. The precept of the Church is that the faithful shall *hear* Mass, yet as far as an onlooker can judge, the majority of adults are accomplishing but a partial fulfillment by their presence . . . the congregation as a whole appears passive. Unhappily, our young people present no more reassuring spectacle. . . . They seem to lack sufficient knowledge or appreciation to follow intelligently and reverently the great sacrificial act to which they are admitted as participants. This is but one of the many instances which would lead us to doubt whether the sacrifices made for distinctly Catholic education are being rewarded.

If education is regarded as the correlative of life, its aim for Catholics is the glorification of God and the sanctification of the individual through participation in the mystical body of Christ, the Church. This ultimate objective should be constantly kept in mind and everything should be tested by it. All subject matter should be selected, classified, and organized around it. The proper working out of it in the classroom should be the sole concern of the Catholic school whose only excuse for being "is to graduate real Catholics, instinct with Catholic knowledge, vibrant with Catholic love, apostolic with zeal for the spread of Catholic faith." In the case of Latin, the subject we are discussing, it is desirable that we have Latin that will minister to the sanctification of our students through more adequate participation in the life of the Church, and this desideratum both justifies and motivates the study of liturgical Latin. Not that we should throw out the classics—indeed those students who give evidence of linguistic ability during their study of liturgical Latin should be encouraged, even required to take up the classic authors. Incidentally the Church Latin course in the upper grades of the elementary school would serve as a try-out course similar to that proposed by the Baltimore committee, but *incidentally* only, the real purpose being to familiarize our children with the language of the Church.

As to appropriate materials, we are not without them. Besides the beginner's text already mentioned, there is a surprising number of excellent books available for the second and third years of the course. Notable among them is the work of Rev. Wm. Groessel, entitled *Selections from Ecclesiastical Latin*. The June (1931) issue of *The Journal of Religious Instruction* tells us that if the selections from Benediction, the Mass, Prayers, Hymns, Scriptures, etc., are read and studied, it will avail much toward bringing about that familiarity with the liturgy which paves the way for a love of it. . . . The beautiful and varied material Father Groessel provides will have a vital interest for the Catholic student whose principal and lifelong contact with Latin is through the services of the Church. As a school text it is usable and helpful alike to teacher and student. It contains a special vocabulary of words and expressions peculiar to later Latin; notes accompanying each selection and so facilitating rather than retarding comprehension. . . . This little book, though modest in appearance and price, is admirable in its conception and colossal in the possibility of its spiritual effects.

Another suitable text, *The Gospel According to St. Matthew*, with introduction, notes, and vocabulary by James A. Varni, "makes it possible for students to acquire facility in reading simple Latin at sight and to do so with pleasure and profit." Still another is *The Life of Jesus Christ* by Sister Mary Dolorosa, C.S.J., a book of "Latin readings for classroom use, containing prophecies from the Old Testament and texts from the New Testament which tell of Christ. It includes grammatical, ecclesiastical, and historical notes and vocabulary." Attention has been



*From the Beginning Till the End Every Catholic Child and Youth in a Catholic School — Brooklyn Tablet*

called to this "easy" Latin primarily as a means of preparation for a study of the Roman Missal in order that our children may have first-hand knowledge of the hidden beauties of the Church's official prayers. "We are well aware, I trust," says Father Wm. Busch, "of the objective sacredness and value of the Mass. People come to Mass with great fidelity. . . . But what do they bring to it? . . . They do not understand well its words and actions. . . . The Mass is the community drama of the Christ-life. The right understanding of it and the true living of it implies a general understanding of the Missal, of the structure of the Mass, of its words, of its action, its music."

It is to be hoped that in the Catholic schools of tomorrow provision will be made whereby our children may attain to this "right understanding," and be "equipped to participate in a reasonably full and intelligent manner in the mystical Body of Christ in operation — the Mass."

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#### NEW LIBRARY SERVICE IN U. S. OFFICE OF EDUCATION

The New Federal Library Service Division in the U. S. Office of Education will foster the development of public- and school-library service throughout the United States. John W. Studebaker, United States Commissioner of Education, has announced that the new agency will offer the following services: Surveys, studies, and reports of public school, college, university, and other libraries will be made; library service on the national level will be co-ordinated with other forms of adult education; libraries participating in federal projects will be developed; and nation-wide co-ordination of research materials among the more scholarly libraries as well as interstate library co-operation will be fostered. This is the first federal office made responsible for fostering a national program of library development.

# The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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## The Imperative Need of Improving Foundation Education

That distinguished prelate, the Archbishop of Toronto, the Rt. Rev. J. C. McGuigan, says significantly to the Knights of Columbus at their annual convention:

There is no doubt but that the enemies of Christ assail us in serried ranks and with well-thought-out tactics.

The events taking place at this hour in Mexico and Spain and the rising tide of Communism all over the world makes it imperative for us to march, not one by one, but to form a single company army to galvanize ourselves into absolute unity on essentials for the defense of God, of church, and of country.

Practically speaking, I would say that two things are now the imperative duty of every Catholic layman worthy of the name. First, to aid in a wider diffusion of the truths of our holy faith. Secondly, to assist positively by word and by example in lifting the burden and oppression that has fallen on the masses through unemployment and precarious wage earning.

Archbishop McGuigan indicates two of the major problems of Catholic Education: a wider diffusion of the truths of our religion, and especially a translation of the social principle of Christianity into effective social programs.

There must be some failure in our own programs when in countries like Mexico and Spain, Catholic for centuries, such things happen as are happening this very day. Our self-examination should begin with the elementary schools and go through to our colleges and universities. It should include the preaching in our churches on Sunday. It should examine our Catholic press. It should listen to such voices as *The Catholic Worker*. It should examine all the public relation of the Church and its personnel.

Here, of course, we are interested especially in the edu-

cational aspects of the problem. We must frankly face the quality of our teaching on the elementary level, textbooks, organization of curriculum, and teachers. Every agency of the Catholic Church, including the Catholic colleges and universities, should be helpful in every way to make that foundation of our work stronger, more substantial, and more adequate.

Nor must we forget the two million Catholic children not in Catholic schools. They must be competently trained. Makeshifts, or mechanical techniques for handling large numbers, will not do in place of genuine education. Nor will statistics do—that so many children have been reached. The important thing is how effectively have they been taught.

There is an even more ultimate foundation, the training of parents, particularly mothers. We must give mothers a more intimate and realistic knowledge of the faith, and they must translate it into life, first, in their own lives and then in that of their children. Sunday preaching, as a form of adult education, ought to have this in mind as a major object. Retreats for mothers should definitely concentrate on this point. It is possible, too, to use techniques for the continual training of mothers that are similar to methods used in the training of teachers-in-service. These are not merely methods in training in technique but in spiritual formation. These are adaptations of the Ignatian method to the condition of homelife, but in accord with its actual spirit of the *Spiritual Exercises*.

We are not doing either of these educational services in a manner befitting our high destiny. Why not concentrate it? The questions of social programs we leave for later discussion.—E.A.F.

## Teaching Religion in Diocesan Curricula

### 3. The Objectives of Teaching Religion

The Archdiocese of Portland, in Oregon, opens the introduction to its *Course of Study in Religion* with that significant statement by Pope Pius XI in the *Encyclical on the Christian Education of Youth*: "The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian." It is not clear from any of the curricula how this co-operation is effected, though, of course, it is assumed (it must be assumed) that the things listed in the curricula effectuate the purpose as formulated by the Pope.

The Archdiocese goes on to formulate the general aims of its curriculum on the basis of Gatterer-Krus-Culemans' *Theory and Practice of the Cathechism*. The *Course of Study* lists these aims as follows:

1. To develop the supernatural virtue of faith.
2. To base the child's faith in God's word which we teach, on God's authority and the testimony of the Church.
3. To cultivate in the child's soul a feeling of unconditional and absolute dependence upon God and of complete submission to the authority of the Church.
4. To foster a living faith in the heart of the child.
5. To lead the child to a personal knowledge and love for Christ, His Blessed Mother, and the saints.
6. To form the heart of the child after Christian ideals, by means of prayer, example, right motives, and the daily practice of virtue.
7. To model our own lives upon that of the Saviour, the great friend of children.

The Diocese of Brooklyn in its 1928 *Course of Study* formulates its aims more in terms of the subject matter

studied, which, however, is to culminate in "devout and well-informed Catholic boys and girls."

This is the most important subject of the entire syllabus. Its aims are many.

Essential religious knowledge must be imparted, developing such ideas as God, the Incarnation, sin, the hereafter, the means of salvation and the code of Christian morality, and the nature of the Church.

A salutary familiarity with the Sacraments must be begun and maintained. The teacher must provide a checkup on the religious life of the pupils, especially on their faithfulness to Communion and Mass.

The great characters of Judaism and Christianity must be introduced to the pupils from the pages of the Old and the New Testaments. The wordings of certain important portions of the Bible must be committed to memory.

In fine, the course aims, in keeping with the capacities of children, to turn out devout and well-informed Catholic boys and girls.

A summary form that several dioceses found convenient to use is:

1. To impress upon the child the real purpose of his existence; to know, love, and serve God.
2. To make religion the great motive power of life by living in accordance with the truths learned.
3. To create a love and reverence for all ceremonies, functions, and prayers of the liturgy.
4. To enkindle a deep love and respect for the Church.
5. To develop well-informed, responsible, and devout Catholic boys and girls.

### The Problem of the Legion of Decency

Recent revelations in Hollywood show clearly that the problem is more fundamental than the one it is immediately dealing with. However, the present method — of box-office attack — may be able to reach the more fundamental problem.

From these revelations it is clear that the pictures are an expression of the philosophy, the point of view, the actual life of at least some of the people who are concerned with producing, making, and distributing the picture. There is, of course, a "saving remnant." One must be amazed at the beauty and innocence that does come out of Hollywood — and not infrequently.

We presume a vigilance committee will probably always be needed, both inside the industry and by the public, but the work of a vigilance committee could be reduced to a minimum, if the moral atmosphere, the philosophy, and the lives of the people in Hollywood were expressive of the finest ideals of our civilization. — E.A.F.

### Each Child a Fourfold Unity

There is a very significant statement in Allers' *Psychology of Character* that many teachers read but apparently do not fully appreciate, or at least they do not realize the significance to them in their everyday contact with the child.

Allers points out that every child belongs at the same time and always to four realms of being.

1. He is a physical organism — a body, and consequently belongs to the inorganic and organic natural realm.

2. He is a human being — a person, and consequently belongs to a community or to various social groups.

3. He is an intelligent being and belongs to the realm of mind.

4. He is a member of the Mystical Body of Christ — has a soul, and consequently belongs to the realm of the supernatural.

You cannot take him into a classroom and regard him purely as a mind. You cannot treat him in the playground as if he were a mere physical organism. In the church you cannot regard him as a pure spirit. He is at times physical organism, person, mind and soul, all inextricably bound up together in the unity — Himself, as the Irish love to say.

The teacher must remember therefore that at each moment in all her activity she is dealing with this four-fold unity. If she is appealing to his mind, she must be cognizant of the relation of what she is doing to his physical organism, his person, and his soul. This will make her objective not information, or knowledge, or learning, but the formation of a life. Life is the fundamental category in which all education must be conceived — human life. — E. A. F.

### The Spirit of the Teacher

The place is one of the Long Island beaches. A swimming school is held every day as a private enterprise by Hugh Jones, a teacher of swimming at the New York City High School of Commerce.

However, word is sent around that any handicapped child may have instruction without cost. Almost every resident becomes a bearer of these good tidings. If an obviously handicapped child does not appear, the instructor himself comes around to extend a hearty personal invitation. The parent, in one case, suggested that it is almost helpless. Not so, to Mr. Jones. This particular child went. He and his parents have new hope and a new vision of the child's future. It is glorious to see what this swimming instructor has done. "I get the kick out of helping these handicapped children." Work is with this man, as Ruskin says, his Master, and the Lord of Work, who is God.

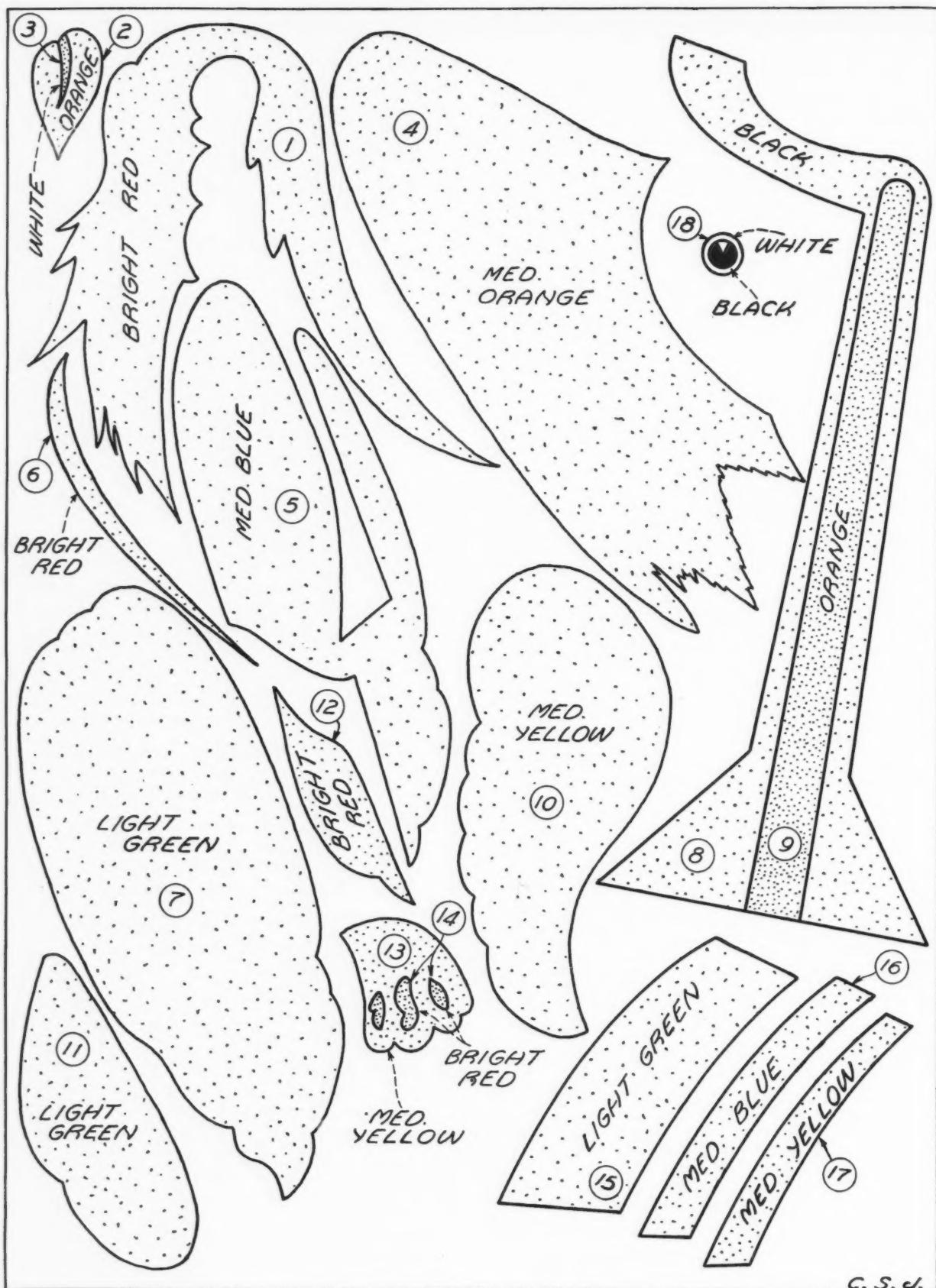
This is the true spirit of the teacher. It is consecration. It is love. It is service. It is service to God's children, particularly those who are handicapped and cannot help themselves.

May God bless and spare for long service to His children all such teachers wherever they teach. — E.A.F.

### True-and-False Tests in Diocesan Examinations

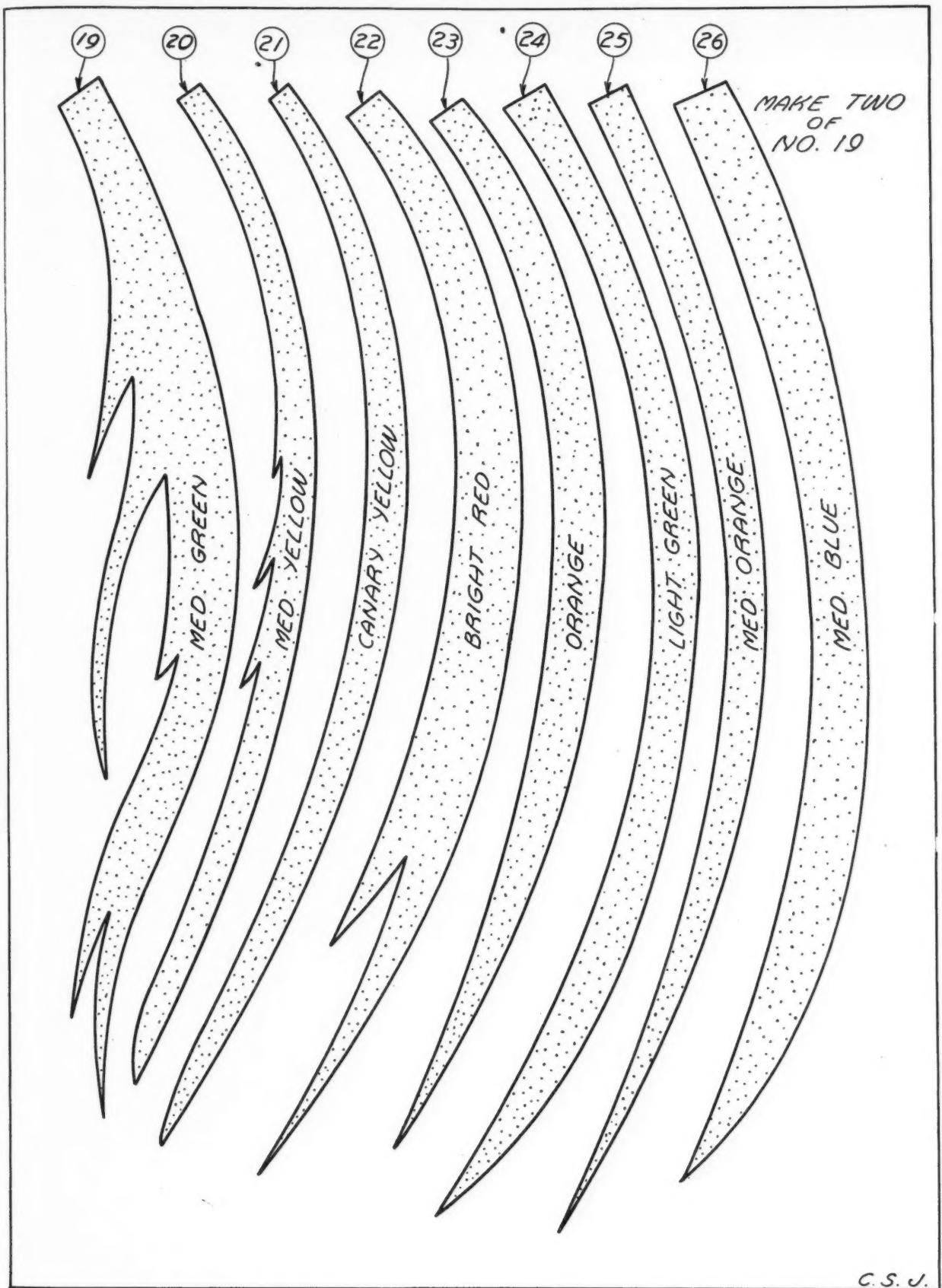
A graduate student of mine has collected a large number of diocesan examinations in religion for grades three to eight. The striking fact regarding these examinations is the amazing extent to which true-and-false techniques are used. One can hardly believe that the ease of handling, correcting, and grading is the practical reason for the adoption of the policy, as against the terrible possibilities of error creeping in, as well as confusion in the child mind, particularly on the elementary-school level.

We have repeatedly expressed our opinion on the lack of pedagogical wisdom in true-and-false tests. We have heard church authorities condemn any teaching of error, direct or indirect, or the exposing of children to error. And yet are we not in true-and-false tests in many cases planting error in the child's mind? We leave the topic today with that question. — E. A. F.



C. S. e.

A Parrot Window Cut-Out —



C. S. J.

Designed by Sister M. Norbert, O.S.F.

Parts are shown full size. Trace and cut from colored construction paper. The numbers refer to position indicated in diagram on page 272

# Practical Aids for the Teacher

## He Was Lifted Up

A Playlet for Our Times in One Act\*

### Characters as They Appear

THE JUNIOR PARTNER...Howard Houston  
 THE PORTER.....Rufus Jones  
 THE BIG BOSS.....Henry Randall  
 HIS WIFE.....Nancy Randall  
 HIS SECRETARY.....Clara Perkins  
 HIS BUSINESS RIVAL.....Jerome Quigley  
 ( Lucille Randall  
 HIS CHILDREN.....( Kenneth Randall  
 ( Richard Randall  
 SCENE: The President's Office, Randall & Co.

TIME: An Autumn Afternoon

[As Curtain rises, Mr. Houston sits at office desk, left center, checking reports, tapping pencil, occasionally whistling in surprise, and Rufus Jones is working on a desk, center right, polishing desk lazily, intermittently stopping to rest and think and yawn. Hatrack stands at back in deep center, extra chairs are ranged along back wall, broom, dusters and pail lie about.]

Mr. HOUSTON [after a good period of

\*To commemorate and observe the feast of Christ the King, the last Sunday in October.

silence]: Say there, Rufus, you seem to be rather tired today.

RUFUS [startled]: Yas, sah, Ah's all in all right.

Mr. HOUSTON [knowingly]: Well, it seems to me that you're always — eh — all in.

RUFUS [deliberately]: Yas sah, thass right. Ah guess ah's the most tiredest person in de world. But today it's worse'n ever. Right now Ah'm tired enough to be two people.

Mr. HOUSTON: Oh, then there's some special cause for your fatigue today?

RUFUS [straightening up]: Wha's at? For mah what?

Mr. HOUSTON: I say, there's some special reason why you are all in today?

RUFUS: Oh, yas, yas, sah. Dere is. You see last night me and mah Lulu wuz at de Darktown Strutters' Ball. It was some "go" too. Yas suh. We wuz jiggin' mos' all de night. Yas suh, Lulu and me wuz doing some steppin'. It's no wonder mah dogs do wanna go no place today.

Mr. HOUSTON: Oh, it was a big night,

eh? What was the big attraction?

RUFUS: Wal, Mr. Houston, they wuz many big attractions last night. Yas suh, a whole lot. But the biggest attraction wasn't on the program at all. No suh, it was unexpected.

Mr. HOUSTON: You say the biggest hit of the night wasn't on the program? That seems strange.

RUFUS: Well, you see there was an exhibition struttin' contest and only a few of us couples wus on de flo'. Well suh, right in de midst of all the excitement, wid de whole place watchin' — da'ned if mah coat didn't tear right down de back — yas suh — with a long, loud teah — it went right down — top to bottom. That wuzn't no program — no suh.

Mr. HOUSTON: I should imagine you and your lady friend felt very embarrassed.

RUFUS: Us, suh? No suh, wasn't embarrassed at all, no how.

Mr. HOUSTON: How's that? Your coat ripped and you both were not embarrassed?

RUFUS: Well, you see, suh, I wasn't wearing the coat. I lent it to Sam over there to go with his white ducks.

Mr. HOUSTON [laughing]: Well, I guess you didn't enjoy it much either.

[Door bursts open.]

MR. RANDALL [throwing his hat on rack, showing his anger]: Boy, am I fed up on that fellow, Quigley. I'm through. No more going easy on him. [Rufus steals out.]

Mr. HOUSTON: Why? What did he do, now?

MR. RANDALL: Do? What didn't he do? At the Manufacturers' luncheon, just now, he did everything but tell me to go out of business. As though ours wasn't a bigger firm than his. He opposes every suggestion I make on selling and marketing. He objects to everything and, to make matters worse, he practically snubs me by leaving early without explaining his ideas to me. I'm through. Today, we run that fellow to the wall and then out of business. Who does he think he is? He can't get away with that.

Mr. HOUSTON [deliberating]: Well, Henry, I told you to go after him long ago. I would have done so — but after all, I'm only the junior partner here.

MR. RANDALL: You were right. You were right. Don't rub it in. Let's get busy on it right away. Phone Kaufman, the broker, and tell him we want every share of Quigley, Inc., that he can lay his hands on. Get in touch with all our offices and tell them to reduce all prices for the next three weeks. We will undersell Quigley all along the line. He'll be on his knees in 24 hours. This is war.

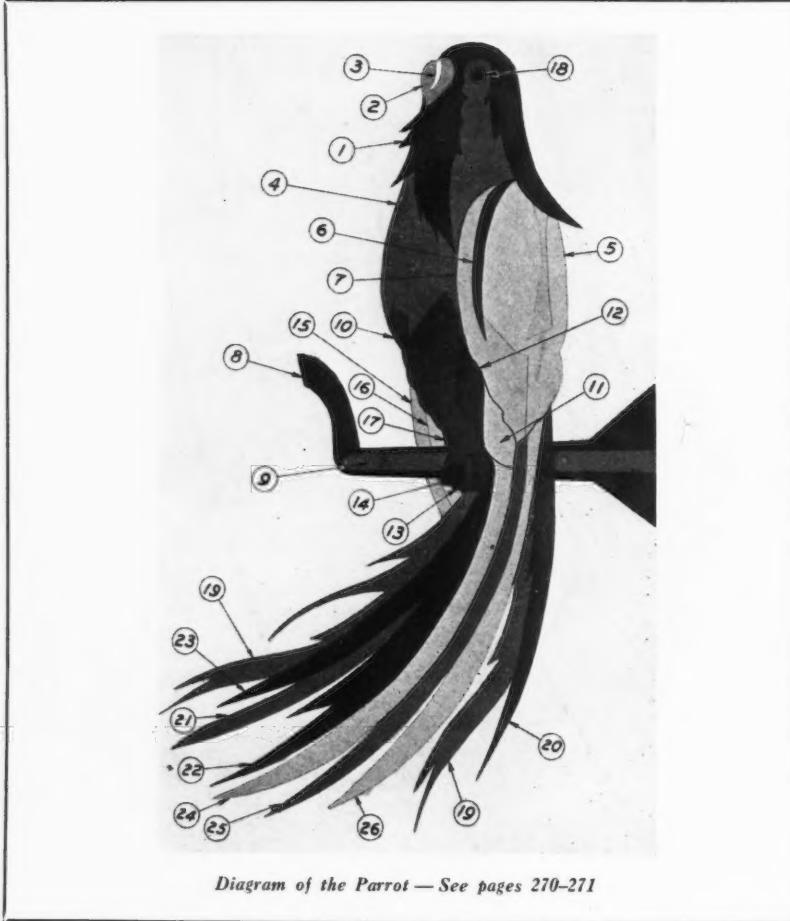
Mr. HOUSTON [on the way out]: It's the wisest move you've ever made.

[Enter Mrs. Randall.] Good afternoon, Mrs. Randall.

MRS. RANDALL: Good afternoon, Howard. [To Randall]: Good afternoon, dear.

MR. RANDALL: Good afternoon, Nancy. To what do I owe this unlooked-for pleasure? Have you run out of money?

Diagram of the Parrot — See pages 270-271



MRS. RANDALL: Don't be ridiculous, Henry. I merely came to tell you that the children are coming here after school. I told them to meet me here because there wouldn't be anyone at the house.

MR. RANDALL: So you're making this office a meeting place. Well, I suppose it's all to the good. They might as well come here and learn a few things—lessons about real life that they don't get in high school—especially in *that* high school.

MRS. RANDALL: You're not going to start that all over again?

MR. RANDALL: Oh, no, the school question is quite settled for the year. You saw to that.

MRS. RANDALL: A fine Catholic you are, Henry. Why, the way you fought against their changing to St. Philip's you'd think you never heard about the obligations of parents.

MR. RANDALL: Well, Nancy, I'm only thinking of the children's future. What good will that school ever do them? They'll never meet anyone there except a bunch of cheap Irish and Italians. They won't make one valuable social or business friend to help them later on in life. If they went to the Stoneleigh Academy they'd be mixing in the right circle.

MRS. RANDALL: Henry, I love those children just as much as you do. You are not thinking of their *whole* future. They must know their religion, too, and better than we do. In addition to religion, the secular subjects are taught as well in this as in other schools. The Catholic schools have won many big prizes, you know.

MR. RANDALL: All right. All right. You win now, but don't blame me later on.

MRS. RANDALL: Henry Randall, if our youngsters are any good they'll succeed without going to your "toney" Stoneleigh Academy. [Re-enter Rufus.] Good afternoon, Rufus.

RUFUS: Good afternoon, Mrs. Randall. Excuse me. Ah just forgot mah duster.

MR. RANDALL: You'd forget your head, only it's tied on you.

MRS. RANDALL: Oh, Henry. Don't be so harsh. Rufus, I hear you've had some trouble at home.

RUFUS: Yes'm, thass right. We had a little scarlet fever but it's all over now. Funny thing, though. My Ma's leaving the sign up. You know that there "quar-on-teen" sign.

MRS. RANDALL: Well, if the sickness is over, that ought to be taken down.

RUFUS: Yas'm, it ought to be, but mah mother won't let no one touch it. She wants it to stay there 'cause it keeps Pop away. When that sign went up, he wuz out and he wouldn't come in. And now Ma sez that it's to stay there 'cause she do'n want Pop to come back and start settin' around again and watch her workin'. No suh. That signs stayin' up—sickness or no sickness.

MRS. RANDALL: Your mother certainly has her hands full supporting that large family.

RUFUS: Yes'm. She sho' do. Well I must be gettin' along with mah cleanin' and polishin'. Good-by, Mrs. Randall. [Slowly walks off.]

MRS. RANDALL: How much are you paying that lad, Henry?

MR. RANDALL: He's getting all he's worth—\$6.50 a week.

MRS. RANDALL: No human being could live on that.

MR. RANDALL: Well, this is a business office and not a charity organization. When he does better work, he'll get more money.

MRS. RANDALL: Your way of looking at things makes me ashamed. Perhaps if you gave him a better starting salary, he'd do better work. That's the way I'd look at it.

MR. RANDALL: If you ran this business, it probably wouldn't last a week. We pay pretty well. Now, you take—[Enter Miss Perkins.]

MISS PERKINS: Oh, excuse me. Good afternoon, Mrs. Randall. Mr. Houston said you had some important letters to dictate.

MR. RANDALL: True. True. I'll call you in a moment. [Miss Perkins leaves.]

MRS. RANDALL: Now there's a girl that positively does deserve more money. Why, Henry, if I were she and had to do all the work you require, I'd have resigned long ago.

MR. RANDALL: Well, after I "kick the bucket" you may run the business. Until then, I'll do the job. Right now I'm up to my ears in work—so please run along to your appointment.

MRS. RANDALL: Yes, I'm almost late. Remember, though, the children will stop in after school and I'll pick them up here soon afterwards. They won't disturb you.

MR. RANDALL: They know better. Good-by now. [Exit Mrs. Randall.]

MR. RANDALL [Loudly]: Miss Perkins, please. [Enter Miss Perkins.] Take a letter to Quigley. It's going to be stiff and to the point.

MISS PERKINS: The usual "call down"? There's no need to *dictate* that.

MR. RANDALL: No, this is special—very special. Let me see, now. Oh, yes here goes

[*Commotion outside. Loud voice says:* But I am going in, I tell you. I must see him.]

[Door opens quickly and Quigley enters.]

QUIGLEY: Say, Randall, what's the big idea. I've just heard about this price-slashing and I've been "tipped off" about your stock maneuvers.

MR. RANDALL [cool]: Miss Perkins, would you mind leaving us for the present. [She leaves.] Listen here, Quigley, I'm going to push you right out of the business world. Today at the Manufacturers' Luncheon you opposed every remark of mine. Furthermore, you didn't even wait to explain yourself afterward. You rushed right off, and you know how that made me look—me, the most important member of the Association.

QUIGLEY [eyeing Randall]: You know very well why I opposed you, Randall. Your ideas would have "squashed" all competition. You would very soon ruin every small merchant. Over a long period you would ruin me. I didn't feel it was necessary to explain. The others saw your point too. That's why they sided with me. They don't want to be mere employees of Randall and Co.

MR. RANDALL: Of course, the real small

men would be forced out but you would last, you know that. You are the second largest firm in the country.

MR. QUIGLEY: I'm not "falling for that line." I would last a good while, I admit, but eventually you'd eliminate me too. Besides, Randall, it's not fair to the public.

RANDALL [testily]: Forget about the public. You and I could have control of the whole market had you agreed. Now I'm determined that you'll be the first victim.

QUIGLEY [determined]: Randall, you had better call it all off. I'll fight you though I'll probably lose out. But believe me, the whole country will be let in on your little scheme before I'm through. I'll use every ounce of energy in me to stop you.

RANDALL: You won't get any place in this fight.

QUIGLEY: "Live and let live" is my motto, Randall. We can all get along and make a good profit—big and small. Just to satisfy your ambition and greed, you wish to close factories and put men out of work. Well, you won't—I'll do all in my power to stop you.

RANDALL [Banging on desk—shouting]: No power on earth can stop me and you know it!

QUIGLEY: The Law is not yet dead.

RANDALL [blazing]: Even the Law won't stop me. I tell you no power on earth can stop me. Why I'll—[children enter.]

LUCILLE [running to Dad]: What's the trouble, Daddy? [Quigley starts to leave.]

RANDALL: Wait a few minutes, Quigley. Don't go yet. [turning to youngsters]: Won't you go into the other office for a while?

KENNETH [obediently]: Yes, Dad, we'll go.

LUCILLE [hesitates first—then excitedly]: Of course we'll go, Dad, but first I told Sister that we were going to your office, she gave me this, she said there ought to be one in every office, as well as in every home. [Unwraps Crucifix.] Isn't it beautiful?

RANDALL [trying to conceal his surprise]: Er—yes it is beautiful, Lucille. But—er—really—er—a business office is no place for a crucifix.

LUCILLE [disappointed]: But, Daddy, Sister said—

RICHARD [cutting in]: Why not, Dad? You know, we were discussing the Middle Ages in history class today. In those times every merchant and dealer had a crucifix in the shop.

RANDALL [becoming testy]: But this is not the Middle Ages, son.

RICHARD [excitedly]: But don't you see, Pa? That may be just the trouble. It's a real Catholic idea and it only went out after the Reformation. It sort of brought Our Lord into everything and showed people that His Commandments were to be kept in business, too. It sort of reminded them that they shouldn't be unfair or cheat or take advantage.

QUIGLEY [jumping up]: Will you say that again, son? [looking at Randall.]

RICHARD [puzzled]: The Crucifix would remind the buyers and sellers that they had to—er—keep the Seventh Commandment—and—er—not take unfair ad-

vantage in any way — er — in prices or even in wages.

QUIGLEY [to Randall first] — Did you hear that? [Then catching himself, turns to Richard] Or even in what?

RICHARD: Or even in wages to their employees.

QUIGLEY [puts up his hand to stop Randall]: Wait a minute, Randall. The youngsters are right—I can't talk—people in glass houses shouldn't throw stones. Lord knows I should first raise the salaries of my workers before kicking about you. I could easily do it and still make a fair profit.

RANDALL [showing enlightenment]: I see it all now. The youngsters are right. "Not taking unfair advantage." That's it. We could all get along rather well if we did that. Quigley, if you raise wages, I call off the war. What's more I raise wages too. We're all supposed to be Christians but we act like animals in the jungle—tearing one another to pieces. Well, here's one office that will be Christian. We have to give an account of our stewardship and — that Crucifix, Lucille, goes up. [Takes Crucifix and goes to wall. All quiet. Hangs Crucifix while others watch.]

[Enter Mrs. Randall.]

MRS. RANDALL: Why — what's this?

RANDALL: Nancy, you are entering an office totally different from the one you left. [Pointing] His rules are now the rules of this business.

MRS. RANDALL: Henry, that's magnificent. And — there is an old custom which says that people kneel in prayer immediately after hanging a crucifix. That is the very thing to do now.

[All begin to kneel. Rufus enters. All rise again.]

RUFUS: Oh, excuse me — Ah'm sorry.

RANDALL: Please, Rufus, leave us for a moment.

LUCILLE: No, Daddy — Rufus is one of us — he goes to Mass also.

RANDALL: You are a Catholic, too?

RUFUS: Yes, sir. The Church is for all men all over de world.

RANDALL: How foolish of me, Rufus. I'm sorry.

RUFUS: Thass all right, Mr. Randall. The Church is ours, yours and mine. And if you are going to pray, then I join you because Christ is King of all men everywhere — He is King and He is now on His throne. [All kneel.]

(Curtain)

## The Proper of the Mass for the Twenty-first Sunday After Pentecost

A School Sister of Notre Dame

*Introit* (Esther 13:9,10,11): All things are in Thy will, O Lord; and there is none that can resist Thy will: for Thou hast made all things, heaven and earth, and all things that are under the cope of heaven: Thou art Lord of all (Ps. 118:1). Blessed are the undefiled in the way; who walk in the law of the Lord. *V. Glory be to the Father.*

What is meant by "All things are in Thy Will, O Lord, and there is none who can resist Thy Will"?

When do we resist the Will of God?

Has God command of everything?

What is the law of God? Are we bound to obey it?

How can we "walk in the Law of the Lord"?

Can we commit sin and still do God's Will?

What is meant by the "undefiled in the way who walk in the law of the Lord"?

*Collect:* In Thine unceasing loving kindness, watch over Thine household, we beseech Thee, O Lord: that safeguarded by Thee from all evil, we may give ourselves with fervor to the doing of good works, to the glory of Thy holy name. Through our Lord.

What is the household referred to?

Why do we ask God to watch over us and safeguard us from all evil?

Does God ever stop being kind to us?

What will safeguard us from all evil?

What good works can we do each day?

How can one do the ordinary duties of life with fervor?

*Epistle* (St. Paul to the Ephesians, 6: 10-17): Brethren: Be strengthened in the Lord, and in the might of His power. Put you on the armor of God. that you may

be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rules of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect; stand therefore having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the Gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit which is the word of God.

What does the word *epistle* mean?

What are the deceits of the devil?

Give an example of a temptation of the devil?

How does God help us overcome these temptations?

How can we fight temptations?

What is meant by the words, "Put ye on the armor of God"?

How can we take on the armor of God?

What dangers are we warned against in the Epistle?

How can we have our loins girt about with truth, and have on the breastplate of justice?

Name one good act the Epistle suggests for practice.

*Gradual* (Ps. 89:1,2): Lord, Thou hast been our refuge from generation to generation. V. Before the mountains were made, or the earth and the world was formed; from eternity and to eternity Thou art God. Alleluia, alleluia: (Ps. 113:1.) When

Israel went out of Egypt, the house of Jacob from a barbarous people. Alleluia. Recall instances from Bible history showing that God is the refuge of every generation.

Do you recall any instances when God Himself proclaimed His eternity? If so, give the words.

What attribute of God is emphasized in the Gradual?

How long is a generation? Tell the story of the departure from Egypt.

Who led the Israelites? What people belonged to the house of Jacob?

Who were the barbarous people, and why were they so called?

How did God punish them? *Gospel* (Matt. 18:23-35): At that time Jesus spoke to His disciples this parable: The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents: and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go; and forgave him the debt. But when that servant was gone out, he found one of his fellow servants that owed him a hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow servant falling down besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt. Now his fellow servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then this lord called him, and saith to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

What is a parable?

With what did Jesus compare the Kingdom of Heaven?

How was the king going to punish the debtor?

What virtue do we observe in the King?

What do the talents and the pence signify?

Tell in your own words the story of the unforgiving servant.

Was it just that the wife and children should share the punishment?

What is the debt we owe to God?

How can we pay it?

What does Christ say is necessary if we expect our own sins to be forgiven?

Whom must we forgive?

What does God do to those who will not forgive?

How should we act when we are forgiven?

How can we show kindness to our companions?

Should we be kind only to those we like?  
What lesson do we learn from the Gospel?

Quote the moral of this Gospel from the "Our Father."

*Offertory:* There was a man in the land of Hus, whose name was Job, simple, and upright, and fearing God: whom Satan besought that he might tempt: and power was given him from the Lord over his possessions and his flesh; and he destroyed all his substance and his children; and wounded his flesh also with a grievous ulcer.

Who was Job?

Where is the land of Hus?

Job feared God. Does this mean he tried to run away from Him?

Was Job a just man?

Why then did God allow the devil to tempt him?

What do we learn from Job?

Does God want the devil to tempt us?

When are we simple, upright, and God fearing?

*Secret:* Graciously receive, O Lord, this holy offering, by which Thou hast willed to be appeased: and in Thine infinite mercy restore our souls to health.

Why do we ask the Lord to accept our Offerings?

For what do we ask in the Secret?

What is meant by the health of the soul?  
How can we keep our souls healthy?  
What restores the health of our souls if we have lost it?

*Communion* (Ps. 118:81,84,86): My soul is in Thy salvation, and in Thy word have I hoped: when wilt Thou execute judgment on them that persecute me? The wicked have persecuted me: help me, O Lord my God.

What virtue do we perform when we say the prayer: "In Thy word have I hoped"?

What does "Thy word" mean?

To whom should we go in trouble?

How can we persecute another?

How should we act toward those who annoy us?

*Postcommunion:* We have been fed with the bread of immortal life, O Lord: and beseech Thee, that what has passed our lips may be, in truth, as food to our souls. Through our Lord.

What is the "Bread of Immortal Life"?

Is our life immortal?

How do we feed our souls?

How often should we receive Holy Communion?

What is necessary to receive it? Name several effects of Holy Communion.

What do we ask for in the Postcommunion?

## Training Children to Pray

Julia Kratovila

*Editor's Note.* This article expresses in an exceptional way the spirit in which we should approach and present the prayers that we teach. The article was written by a lay catechist who has enjoyed rather extraordinary preparation in the training classes in the Diocese of Cleveland. The paper was originally read in one of the institutes of the diocese. We would welcome articles for our Practical Aids Department on the teaching of specific prayers in the spirit of this paper.

*Guardian Angel:*<sup>1</sup> Jesus is very lonely. He is weary waiting for those whom He loves, but who forget Him. Let us visit Him. It delights the Heart of Jesus to have you near Him, listen to His sweet voice.

*Jesus:* My child, you need not know much in order to please Me; only love Me dearly. Speak to Me as you would to your mother, if she had taken you in her arms. . . .

In these opening lines of *A Voice from the Tabernacle* we have the essence of what prayer is to a child—an opening of the heart to a dear Friend, an at-homeness with Jesus, His Blessed Mother, the angels, and saints. No such friendship or such conversation is possible without love and understanding; we do not open the sanctuary of our hearts to the aloof stranger or the passing wayfarer. So, if we would help the child to obtain an understanding of God, we must develop a concrete conception of Him as a close Friend, an increasingly real Person. A mere telling of this to the child is not sufficient. We must make him con-

scious of this intimate fellowship through vital experiences in which he is really concerned.

How shall we provide this experience? First of all, create in his mind a genuine desire for such a friendship, an overflow of deep inward feeling that craves expression. This can be done by the manner as well as the matter of our telling about God. Usually a child is absorbed by a story, completely entranced because of its dramatic appeal. This may be strengthened by the tone of voice, selection of words, expression of face, and gestures. Your interest will kindle his; but do not expect to start a flame unless you have the spark. We cannot inspire unless we first of all feel. It is not a matter of just presenting the material, but of sharing an experience. Furthermore, the way we feel about a matter is influenced by awareness of how others feel about it. We catch the tone of the company we are with. Therefore if the child feels that he is entering into your own love for God, that this Friend of his is your Friend too, his spiritual responsiveness will be so much keener.

Exterior devotion is another important factor to be considered, since the outward expression helps to awaken corresponding inward feeling. We must provide an environment fostering reverence. The clasping of the hands, casting down of the eyes, and bowing of the head by the teacher are instinctively copied by the child and deepen the feeling of respect. Sometimes just the reminder "With whom are we going to talk?" creates a favorable atmosphere. It is well to draw a parallel between converse with God and conduct toward a human friend. "Would you turn your back

upon your best friend if he had something important to tell you?" "If you invited Johnny to your house, would you run off and leave him all alone?" "How would you act if President Roosevelt came to visit you?" "But this is God Himself who is listening to us." There are innumerable occasions for helping the child to become increasingly aware of God as a reality. It is not a matter of systematic teaching, but rather of experiencing. It is an attitude with which our whole system of education should be impregnated.

Formal prayer is often poorly connected with life. This is due to the fact that the formula is learned in advance of feeling a need for it. Again we must first create in the mind of the child the desire for prayer, an overflow of deep inward feeling that craves expression. Drill upon the form alone will not arouse such feeling. For this reason it is advisable to have every prayer that is taught evolve from a story. Again, wise teacher, remember that you cannot convey what you yourself do not feel. Live the story with the child, make it clear that it concerns actual persons and places. This is not an easy task, for Bible history deals with customs and events far removed from modern life. In this connection, pictures are invaluable, especially if there is an intelligent discussion of features not observed at the first glance. Imagery can be stimulated by wise use of questions which suggest pictures or set the child searching for details in an incident or an object. However, visualization is not the only type of sensory imagery; let us not neglect the auditory and even the olfactory senses. "How would Jesus' voice sound when He was speaking to the children? What sounds would you hear during the triumphal entry into Jerusalem? What fragrance could you notice in the garden where Mary met the risen Lord?" Questions such as these may help to make a scene vivid and thus enrich the experience. Through the power of imagery, the child may translate into vivid realities each episode of the story; he may even imagine experiences the exact counterpart of which he has never known.

In this way a considerable amount of feeling is stirred up. Sometimes the enthusiastic member of the group exclaims, "Wish I'd been there!" The inarticulate have no words for what they feel. This is the moment for the teacher to provide an adequate expression of these feelings. "Someone else once felt his heart swell with love just as you do. He put his feelings into words and said:

O sweetest Heart of Jesus I implore  
That I may ever love Thee more  
and more."

If the child feels the fitness of the wording, the memorizing will be a means of satisfaction and a privilege for he will be moved by the desire for possession. It is well for strong emotion to have concrete expression instead of remaining pent up, and in this case the form of the prayer to be taught is a good outlet. Besides, the appeal has been mainly to the heart; there has been a depth of devotion aroused, and so the stage is properly set, for is not prayer primarily an elevation of the heart to God?

<sup>1</sup>A *Voice from the Tabernacle*, Mission Church Press, St. Alphonsus St., Boston, Mass.

The story introduction aids the teaching of formal prayer in still another way. For instance, supposing the child has been, through imagination, participating in the marriage feast at Cana. He shares the steward's anxiety when the wine fails; his relief and gratitude when Mary intercedes. The story of her intercession not only simplifies, but invests with significance the meaning of "advocate," and since this is the essence of the "Salve, Regina," here is an excellent introduction for the teaching of that prayer. Thus the actual explanation of difficult words need not detract from the spirit underlying them. Perhaps this method takes more time, but the intensity of effort so secured makes for better learning when the routine drill is begun. Then, too, an impression made vivid and attractive in this manner is apt to be more lasting. The form will no longer be merely a bare thing, stripped of its connections, for association with a vivid experience will have given it real meaning. If the "Act of Faith" has evolved from the story of doubting Thomas, remembrance of his unbelief will stimulate a rush of faith in atonement when that prayer is said; the words, "My Lord and my God," at the moment of Consecration will gain new fervor, uttered by one who has not seen, but has believed. Even the brief grace at meals assumes deeper significance if it has been developed from the story of the miracle of the loaves and fishes, the simplest telling of which usually proves thoroughly entrancing.

This factor of association is a very important one, for upon it memory depends. If the teaching of the "Hail Mary" is based upon the story of the Annunciation, the very time element of the account in association with the wording will aid the memorization. If the story has been a vivid experience, the richness of imagery will be recalled every time the prayer is said.

In this way there will be a continued summary of knowledge already acquired, a constant opportunity for that driving in of essentials that must go on endlessly, if those essentials are to be fixed. With the introduction to the prayer as a nucleus, parallel instances may be added to enrich the impression. The prayer, "O, Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed," may be associated with the story of doubting Thomas as a contrasting expression of faith. Again, it may serve as the nucleus for acts of humility, if there has been a vivid portrayal of the haughty Roman, an awareness of the Centurion's loss of prestige in seeking out the despised Hebrew. With this may be associated the prayer of the Publican and that of the Pharisee, and finally the ejaculation:

Jesus, meek and humble of heart  
Make my heart like unto Thine.

Tying up various incidents in Bible history makes for a definite trend of thought. Visualizing such a series of pictures will help to avoid distraction when the words of the prayer are so familiar that they tend to become automatic.

Although the initial drive toward the learning of the prayer will serve as a "self-starter," constant repetition of the words will be necessary to fix them. After

the form has been presented as a whole, one phrase at a time may be actively learned in concert recitation. Devices effecting variety in the manner of repetition will promote alertness. Careful attention should be given to word meanings and enunciation. As a rule, a child is anxious to learn a prayer, impelled by his desire to win social approval. One little chap, after mastering the wording of the Lord's Prayer, inquired when he could begin to learn the other 31; his mother had told him she said 32 prayers every night.

Yet mere form mastery, however perfect, is not enough. Our ultimate purpose is friendship with God, communion with the Unseen. This is a personal secret of the soul, to be attained each one for himself, it is true; yet we can provide situations which help the child to advance a little along the way. When the group prayers are said, they should be made pointed with certain childlike intentions for which we offer them; problems of learning, discipline, health needs, family solicitude. Tangible material blessings are the ones first sought because children live in a world of objectivity. However, the teacher should be ready to guide the child out of this early stage where prayer is a kind of magic, into a fuller, more spiritual plane. Lead Tom to ask, not for 100 per cent in arithmetic, but for strength to stick to his problem till it is solved. Help Mary to see that bargaining with God to rid her of that toothache is foolish; she needs His support in repressing the grumble and whine. In this very simple fashion the child will be advancing in his desire to mold his will in harmony with God's. Suggest also, the sharing with God of one's joys as well as one's troubles. Our communion with God is not limited to language; in a moment of surging happiness, a brief "Thank you, dear Jesus," is sufficient to bring us into close sympathy with our Divine Friend.

Brief aspirations of this sort prove very useful as a means of making prayer really function in everyday life. At first the teacher may need to cite specific situations when certain ejaculations could be said. A child's day is full of joys and disappointments and that brief "All for Thee, my God," may help to develop equanimity of spirit and prevent oversensitiveness. Give definite suggestions:

1. If when you are running for the swing, Helen beats you to it, just say "Jesus, help me," to keep you from getting angry.

2. Here's a test to see whether you are really humble. If you fail, say the prayer.  
Jesus, meek and humble of heart,  
Make my heart like unto Thine.

Do I get discouraged when I fail? Do I obey cheerfully? Do I get puffed up when praised? Do I take criticisms nicely?

3. Whenever you want to give an excuse, whenever you feel like excusing yourself instead of taking the blame, just say: "Jesus, help me to be strong."

4. You don't like washing dishes? Just whisper "I'm doing this for You, dear Jesus" before you start and that hateful task will turn into gold.

Show them how to use this Midas touch in forgiving someone who has treated them unkindly, in making a neat spelling paper, in telling the truth when a lie would come

in handy. This means the gradual establishment of a definite conduct of life. Does not the ultimate test of the value of prayer lie in the conduct of the one who prays? Our prayers should stir us to deeds; our love for God should become a motive force for action.

In this expression of his needs, the child has advanced a little in consciousness of individual relationship with God. Acts of petition and thanksgiving provide an excellent opportunity for the creation of original prayers. "Putting it in your own words" is a way of showing whether the idea is truly understood. This can be done especially in connection with Bible stories. For example, expressing the sentiments of the shepherds at the crib; the Wise Men; the Apostles at the Ascension.

A further development, a higher rung on the ladder of prayer, is the leading toward meditation, prayer involving no words, just feelings and movement of the will. A very simple beginning may be made through the suggestion that the child listen to Jesus as well as speak, in his intimate conversation with Him. The teacher may even need to suggest, at first, what Jesus might be saying; give him an example so that beautiful, worthy, elevating content will occupy the crest of the wave of attention. Advance him to a further stage through the medium of the Ten Commandments; say them slowly, examining conscience at each, and adding an act of sorrow. Still a higher climb is the contemplation of the meaning of each word of the principal prayers — Our Father, Hail Mary, Act of Contrition, dwelling perhaps on only one word for an entire period of meditation. This last, however, is an advancement in the religious capacity that some will never attain. However, show the child the ladder, set his feet upon the rungs and let him climb. Everyone has an aptitude for faith; it is for the teacher to stimulate, nourish, and guide.



## A Device for Teaching Poetry

Coila L. Start

### TOMORROW'S ASSIGNMENT

Write a verse or a poem,  
Something that rhymes.  
You may say it with many  
Or just a few lines.  
Look out for the meter,  
Be mindful of tones,  
(You can't make the word James  
Rhyme with the word Jones).  
If one accent is short  
And the next one is long  
Then the beat on the next  
Will not be so strong.  
In the middle of verses  
The first letters may rhyme,  
But it takes a whole word  
At the end of the line.  
But it's that which is said  
And not merely the sound  
That makes good poetry  
All the year round.  
Now this says something  
And it makes it quite terse,  
But it is a very good sample  
Of some very poor verse.

## A Safety Play

Nanno C. Ring

On the gray backstage curtain, streaks of lightning (dark red, orange, yellow) of irregular lengths are effectively arranged as an all-over pattern.

Near the top, slightly to the left from center, is placed a large poster bearing, in red letters, the caption: DANGER LURKS EVERYWHERE.

### Characters

DANGER	CARELESSNESS
DEATH	MISCHIEF-MAKERS
DESTRUCTION	CRIPPLE
RED LIGHT	LAW
GREEN LIGHT	TRAFFIC POLICEMAN
THREE JAYWALKERS	POLICEMAN
SAFETY	

[Enter DANGER with furtive movements. He is a small boy, dressed in bright-red costume — child sleeper pattern, with hood, closed feet.]

DANGER:  
I am DANGER. I lurk everywhere — of me, O ye children, beware!  
I dart between cars; in trucks I hide  
If you climb on them, I'll push you!  
[slowly] You'll slide! [warningly]  
I dance in the streets when boys play ball [DEATH enters backstage]  
To many of them, Death [points to DEATH] gives a close call.  
I slip in and out when you cross the street.  
Beware! oh, beware! For Death you may meet. [Shakes finger at audience.]

[DANGER goes to back of stage to right and kneels on one knee.]  
[DEATH has on black robe with hood — crossbones on chest. Carries sickle; face is livid. Talks in deep, solemn tones.]

DEATH:  
I am DEATH, grim, grisly, and gruesome.  
I am ever on your trail,  
I am a ruthless reaper.  
I sweep down old and young alike.  
The streets are my haunts,  
The autos my sickle [Swings sickle]  
With it, I catch young children, youth and age, unawares.

When you run into the streets carelessly,  
I laugh with ghastly glee.  
I am a tyrant,  
I work everywhere.  
I own a large cemetery on the corner over there.

[DEATH goes to back of stage and stands at left.]

[Enter DESTRUCTION in dark, gray or brown, robe, with hood. Smock may be used.]

DESTRUCTION:  
I am DESTRUCTION.  
I follow in the path of Death.  
I see autos, trucks, street cars, busses destroyed.  
Thousands of dollars are wasted.  
I see plate glass windows broken by boys playing in the streets with snow-balls.  
Fences are broken and buildings disfigured at Halloween.  
[If given in fall.]  
I see public buildings like schoolhouses written upon and marred.

I travel on lawns and gardens.  
But unruly children seem to like me, though I cost their parents great sums in taxes.

I am DESTRUCTION; I destroy property ruthlessly.

[DESTRUCTION goes to back, to right, near DANGER.]

[Enter RED LIGHT and GREEN LIGHT together. They are two boys with flash lights, colored red and green. They turn on lights as they speak.]

### RED LIGHT:

I am RED LIGHT. I say Stop!  
Now, young fellow, is the time to hop.  
Some speedy driver may start up  
And you will find yourself (slowly) just all cut up!

### GREEN LIGHT:

I am GREEN LIGHT. I say Go!  
That's for the autos, of course, you know  
But to all you children it means Stop!  
Now don't be frisky and past me try to hop.

[GREEN LIGHT and RED LIGHT go to back at center.]

[Enter JAYWALKERS, two boys and one girl. Crossing the stage in zigzag fashion, one boy knocks the other boy down. He says, "Can't you watch where you're going?" Second boy says, "It was your fault." Then, together, the first line:]

JAYWALKERS [All]:

We are JAYWALKERS, the silliest people alive.

[Girl]:

Just look at him, into traffic he will dive.

[1st Boy]:

Please look at her, she'll run when green light shows.

[2nd Boy]:

And then look at me, the traffic policeman knows

I'm an Artful Dodger, running while his back is turned.

[All]:

We all show no Safety Rules have we learned.

[JAYWALKERS go to back and stand together near DESTRUCTION.]

[Enter CARELESSNESS, dressed as clown, with cap and bells. Comes on stage with a leap and turns somersaults.]

### CARELESSNESS:

Here am I, CARELESSNESS! I don't give a hoot

For green light or red light! Anywhere I'll shoot.

Who cares for danger? For death, who cares?

Even for mothers, whom anxiety wears?

[CARELESSNESS goes to left at back. He and DANGER are placed for effective showing of bright-colored costumes.]

[Enter MISCHIEF-MAKERS, four girls with arms on each other's shoulders, swaying. They intone together, slowly.]

MISCHIEF-MAKERS:

We are the MISCHIEF-MAKERS.

We call it fun,  
Out in the streets after balls to run  
We dart between cars, knowing danger lurks.

Each one of us Responsibility shirks.

We make the drivers dizzy watching our pranks.

When they don't hit us, they give God their thanks.

[MISCHIEF-MAKERS go to back near CARELESSNESS.]

[Enter CRIPPLE, a girl with a fine voice, who sings parody to "With My Eyes Wide Open."]

CRIPPLE:

With my eyes wide open I'm dreaming,  
It can't be true I ran right out into the street.

With my eyes wide open I'm dreaming.  
Look at me now doctors all say I'll lose both of my feet.

I'm so afraid to open my eyes, afraid that I'll find  
The awful truth that I'm a life long cripple.

With my eyes wide open I'm dreaming.  
Did I deserve such a fate?  
Hospital doors for me await.

I can't believe that I'm really doomed.

[Enter LAW, in black robe of judge.]

LAW:

And now comes the LAW. I know where danger hides.

I make rules, in them my city prides.  
I would rid the people of all these dangerous foes

Thus banishing all their terrible woes  
To this end the traffic officer I hail

[Enter TRAFFIC OFFICER]

To this end, the policeman who makes offenders quail! [Enter POLICEMAN]

[POLICEMEN wear uniforms — caps, carry billies. Get blue coats, pin collars up. Put yellow band on collar and yellow paper buttons, if genuine coats cannot be had.]

TRAFFIC POLICEMAN:

A TRAFFIC POLICEMAN, the children I guard.

To protect them from danger, I always try hard.

[Points to RED LIGHT and GREEN LIGHT who flash lights.]

TRAFFIC POLICEMAN:

I watch these lights and when pupils can pass,

I lead over the street safe, each lad and each lass.

But when Artful Dodger [goes over to one of the JAYWALKERS] would cross when my back is turned.

I'll see the Law teaches him certain rules must be learned.

[TRAFFIC POLICEMAN steps to right.]

POLICEMAN:

The POLICEMAN am I, the cop on his beat.

How many accidents we see on the street!

For Danger [points to DANGER] waits always to spring some new snare,  
And Carelessness [points to CARELESSNESS] aids him; he doesn't care!

But I warn you, you on all mischief bent [points to MISCHIEF-MAKERS].

Even you, heedless ones [points to JAYWALKERS], to jail you'll be sent.

For Law [points to LAW] appoints me to make you obey,

If you can't take care of yourself every day.

[POLICEMAN steps to left]

[One of the MISCHIEF-MAKERS steps forward and says:]

MISCHIEF-MAKER:

But is there no one who will help in our need?  
Who can teach us to dread danger in every deed?  
Lo, here she comes who will teach us how.

[All bow as SAFETY enters.]

Low in gratitude we shall all bow.

[SAFETY enters in white robe, with flowing sleeves, wearing silver crown and carrying silver wand. As she speaks, she points to, or nods toward, the characters named.]

SAFETY:

I am SAFETY, many enemies have I  
But most of them I keep under stern  
and watchful eye.  
Like the spirit Ariel, I float about in the  
air,  
And guard children on highways and  
everywhere.  
I would save you from DEATH and DES-  
TRUCTION too.  
I'd teach MISCHIEF-MAKERS what's right  
to do;  
I'd banish CARELESSNESS far, far, away!  
I'd make JAYWALKERS go the right way;  
I'd banish DANGER from our land for  
good;  
And I'd reign Queen as all under my  
banner stood.

[SAFETY then sings]:

There's a long, long, trail a-winding  
Into the land of my dream,  
Where all shall work for safety  
And I shall be supreme.  
There's a long, long, night of waiting  
But I shall work with you  
To speed the time when Thoughtfulness  
Will make the trail safe too.

[All move forward to front of stage.

SAFETY in center. POLICEMAN and TRAF-  
FIC OFFICER at either end. All look  
toward SAFETY and sing]:

ALL:

There's a long, long, trail a-winding  
Into the land of our dream;  
Where all shall work for SAFETY  
And you shall be supreme.

There's a long, long, night of waiting  
But we shall work with you  
To speed the time when thoughtfulness  
Will make the trail safe, too.

There's a long, long, trail a-winding  
Into the land of our dream  
Where accidents are never known  
And SAFETY reigns supreme.

(CURTAIN)

## Lessons About Newspapers

**Editor's Note.** The following lessons are adapted from a series of outlines published by the Wisconsin State Board of Vocational Education. We are very grateful for the Board's permission to use this excellent material.

### LESSON I. CONTENTS OF THE NEWSPAPER

**Aims.** To give pupils an opportunity to tell what they know about the contents of a newspaper, to examine and read a newspaper thoughtfully, to prepare for judgment upon newspapers, and to give practice in reading, writing, and spelling.

**Materials.** For each pupil a copy of the current issue of a local newspaper, paper and pencil, loose-leaf notebook.

#### Exercise 1

a) When you read a newspaper, what do you read first?

b) What do you find in a newspaper?

Let the pupils make a list of departments and subjects treated in the newspaper. Give each item in the list a number; e.g., 1. politics, 2. local news, 3. state news, 4. national news, 5. world news, 6. business, 7. religion, 8. agriculture, etc. The list may be compiled by the class while the teacher writes the items on the blackboard. In any case, the final draft should be copied into the notebook.

#### Exercise 2

Examine a copy of a daily newspaper. Beside each item in the paper place the number of the classification from the list made in Exercise 1; e.g., world news,

sports, etc. If you find any items not included in the terms of your list, add a new term to the list.

For this exercise go through the paper rapidly starting with column 1, page 1. Give each pupil his turn at classifying an item and call for volunteers to discuss disputed items. The final list of items should be copied into the notebook.

#### Exercise 3

Select an item on the first page of your newspaper. Decide how many of the terms in the list made in Exercise 1 apply to this item.

Studying the list of kinds of items you will see that some of the terms show the purpose of the article; e.g., news, editorial. Some tell the subject; e.g., accident, marriage. Some indicate the place where the article is of importance or interest; e.g., local, state, national, world. Classify the important items in your paper under: purpose, place, subject.

When pupils stumble over a word in the exercise, have them place that word in a special section of the notebook and familiarize themselves with it.

#### Exercise 4

**Aims.** To give the pupils a basis for judging the usefulness of newspapers for various purposes. To compare newspapers in regard to the emphasis they place upon various subjects.

**Assignments and Procedure.** Give each pupil a newspaper. Tell him to count the number of columns of reading matter, exclusive of advertisements.

Count the number of columns devoted to each of the subjects listed in Exercise 1 (politics, local news, world news, religion, education, sports, etc.).

Rule a notebook page with tabular headings, thus: Name of Paper, Politics, Local News, World News, Religion, Education, Sports, Crime, . . . Total Columns of Reading Matter.

List first on this sheet the figures you have determined for the paper you examined. Then list the figures reported by the other members of the class for other papers.

The teachers should help the weaker pupils in compiling their figures.

Here we have the basis for a profitable discussion of the relative value of various types of news. Each pupil is now ready to work out a system for getting the important news from the paper without waste of time. Ask the pupils which of the items in a sample paper they should try to remember, which ones, if any, they should not read at all, etc.

(To be continued)



### THE SCHOOLROOM

Good management cannot exist where the boys and girls are not physically comfortable and generally happy. The importance of comfortable desks, right temperature of heat in the schoolroom, proper ventilation, clean and wholesome surroundings, etc., are problems which most good managers can solve. No pupil can do his best work when the temperature of the room is too high or too low. It pays well to take time to regulate the temperature. It is criminal to neglect it. It pays immensely to look after the ventilating of the schoolroom. It is cruel to neglect this at all. Many boys and girls have been absent from school days, weeks, months, years, and some permanently, because of colds and other diseases contracted in poorly heated and ventilated rooms. Much severe pain has been borne by innocent and helpless children and many hard-earned dollars expended by poor families because the ventilating problem has not had a place on the program. When air is not pure and the temperature not right, let us drop everything else and look after this most religiously. It saves time and money and insures comfort. We cannot secure industry and interest without comfort, and we cannot have a worth-while school without industry and interest. Comfort should be one of the paramount considerations of the teacher's work.

—Canadian Teacher

### AN EXERCISE TO SEE HOW WELL YOU REMEMBER THE MAP

Name a continent that lies entirely north of the equator.

Name a continent through which the equator passes.

Name a continent through which the Tropic of Cancer passes.

Name a continent that lies chiefly in the Hot Belt.

Name a continent through which the Tropic of Capricorn passes.

Name a continent that is reached by traveling east and south of New York.

Name a country having the 49° parallel as a large part of its northern boundary.

Name a state bounded on the north by parallel 46° and on the south by parallel 43°.

—The Rural Educator

## The Use of Charts in Teaching French Pronouns

Sister M. Evangelist, R.S.M.

Even though the Direct or Maternal Method has been used in teaching French — associating names at once with the realities and using known words to discover the meaning of a new one — invariably, I think, we wish to present somewhere along the line, the sum total of the subject of French pronouns, in paradigms. Perhaps at the mention of the word *paradigm* some up-to-date teacher of French is gritting her teeth at me and is about to confine this article to the flames with a condemnatory "Passé!" Well — !

In teaching French I have always wished for a device by means of which the student may have a bird's-eye view of the subject of pronouns as a whole. Primarily with this objective in view I have printed the study under the following captions on seven pieces of tagboard, each 29 by 22½ inches:

Chart 1. Personal Pronouns. Chart 2. Possessives (adjectives included). Chart 3. Demonstratives (adjectives included). Chart 4. Relative Pronouns. Chart 5. Interrogatives (adjectives included). Chart 6. Indefinites (adjectives included). Chart 7. Sentences illustrating the use of Possessives. This necessitates a separate chart as the list is so long.

These charts are hung around the room while the subject of pronouns is being drilled. Particularly useful are they for review work, the reorganization in the student's mind being thus greatly facilitated when the whole *champ de bataille* is presented to her.

A great advantage to be derived from this arrangement — the presentation as a whole — is the fact that points of similarity are evident; e.g., in the case of *nous* and *vous*, which occur so frequently on the "Personal Pronouns" chart. I have placed brackets around similar forms to aid in impressing upon the student's mind identical words.

As board space is too limited to admit of a study of this kind to remain there long, these charts are a lift in the arduous task of teaching one of the most extensive divisions of French grammar. By this means the instructor has them at hand to point to at will; moreover, the student's gaze falls so frequently upon them at other times that impressions are constantly being made upon his mind.

In some instances, as in the case of *y* and *en*, I have printed explanatory matter on the chart, when this seems advisable. The rectangles below show two of the charts in miniature, Personal Pronouns and Possessives. Space in this magazine will not admit of a reproduction of the others. As Personal Pronouns occupy so much space on the tagboard, I could not print the translations; though I should prefer to have done so. I have used straight-line printing for all but the illustrative sentences, in which case I have used a bookhand angular script, making it as legible as possible. My headings are two inches high, and the pronouns in the paradigms one-half inch.

CHART 1  
PERSONAL PRONOUNS

Subject	CONJUNCTIVES		DISJUNCTIVES	
	Direct Object	Indirect Object	According to rule	
je	{ me	{ me	moi	
tu	{ te	{ te	toi	
il	le	{ lui	lui	
elle	la	{ lui	elle	
nous	nous	nous	nous	
vous	vous	vous	vous	
ils	{ les	{ leur	eux	
elles	{ les	{ leur	elles	

*y* takes the place of *à* (sometimes *en* and *dans*) and an object pronoun, when the pronoun refers to a thing (rarely when it refers to a person). This occurs with all the various meanings of *de* — of (including the partitive use), from, with, etc. *en* takes the place of the preposition *de* and an object pronoun when the pronoun refers to a thing (rarely when it refers to a person). This occurs with all the various meanings of *de* — of (including the partitive use), from, with, etc.

### Word Order

Personal pronouns used as direct or indirect objects of the verb always precede it, except in the imperative affirmative, in which case they follow the verb and are joined to the verb and to one another by hyphens.

The word order of pronouns that precede the verb is: The first person precedes the second, and the second precedes the third. If both are of the same person, the direct object precedes the indirect; *y* and *en* follow the other object pronouns; *y* precedes *en*.

In the imperative-affirmative, the pronouns are usually arranged after the verb in the same order as in English.

### ILLUSTRATIVE SENTENCES

Il me le montre.	He shows it to me.
Je ne le lui ai pas encore donné.	I have not yet given it to him.
Je les y porterai.	I shall carry them there.
Il y en a ici.	There is some here.
Montrez-le-moi.	Show it to me.

INTENSIVE PRONOUNS	REFLEXIVE PRONOUNS	RECIPROCAL PRONOUNS
moi-même nous-mêmes	me nous	nous
toi-même vous-mêmes	te vous	vous
lui-même ils-mêmes	se	se
elle-même elles-mêmes	soi	(rarely used, except after prepositions in general statements)

CHART 2  
POSSESSIVES

Masculine Singular Adjectives				Feminine Singular Adjectives			
mon	my	le mien	mine	ma	my	la mien	mine
ton	thy, your	le tien	thine,	ta	thy, yours	la tien	thine,
son	his, her, its	le sien	his, hers,	sa	his, hers, its	la sien	his, hers,
notre	our	le nôtre	ours	notre	our	la nôtre	ours
votre	your	le vôtre	yours	votre	your	la vôtre	yours
leur	their	le leur	theirs	leur	their	la leur	theirs
Masculine Plural				Feminine Plural			
mes	my	les miens	mine	mes	my	les miennes	mine
tes	thy, your	les tiens	thine,	tes	thy, your	les tiennes	thine,
ses	his, her, its	les siens	his, hers,	ses	his, hers, its	les siennes	his,
nos	our	les nôtres	ours	nos	our	les nôtres	ours,
vos	your	les vôtres	yours	vos	your	les vôtres	yours
leurs	their	les leurs	theirs	leurs	their	les leurs	theirs

## A Two-Year Experiment in Spelling

Wilfrid E. Belleau, M.A.

The average percentage of spelling error in grades seven, eight, and nine was reduced from 20 per cent to 6 per cent as a result of a two-year directed study of spelling.

This study was undertaken because the boys in the above-mentioned grades, approximately 900, were very deficient in spelling as revealed by the results of the *Stanford Achievement Test* and later by a diagnostic test consisting of the review words for grades four, five, six, and seven in the *Horn-Ashbough Speller*.

To facilitate the correction of the diagnostic-test paper and to obtain accurate results, the fifteen teachers who participated in administering this test of 320 words were given the following instructions:

1. Have the pupils number the words.
2. Dictate 80 words a day.
3. Pronounce the words distinctly. Also use each word in a separate sentence.
4. Have pupils exchange papers.
5. Inform pupils that the results of the test will not affect their class grade.
6. Spell the words correctly to the class.
7. Have the pupils retain the paper they corrected.
8. On a sheet of paper number from 1 to 320. Record after each numeral the number of times the word the numeral represents was misspelled by your class.
9. Take the record thus: "How many pupils had word number one wrong? Raise your hand." Record the number.
10. Collect papers for future reference. Although all of the words in the diagnostic test were taken from the spelling words for grades six and lower, none of the classes made a creditable showing. To improve the spelling ability of these students, it was decided to begin the study of the *Horn-Ashbough Speller* with approximately the word that 20 per cent of the class had misspelled.

### Spelling Schedule

In order gradually to raise the students' spelling ability to their class level, the following schedule was adopted by the English department:

Grades 7B and 7A. Study the review words in the *Horn-Ashbough Speller* for grades 4 and 5 and all the words for grade 6.

Grade 8B. Study review words for grade 5 and all words for grade 6.

Grade 8A. Review words for grades 5, 6, and 7 (pp. 91-102 and 105-114 in *Horn-Ashbough Speller*).

Grade 9B. Study the review words for grades 4, 5, and 6 (pp. 106-130).

Grade 9A. Study review words for grades 5, 6, and 7 (pp. 106-130).

A similar schedule was observed during the four semesters following the initiation of the plan.

### Teaching Instructions

The following scheme was prepared for the teachers:

1. Thirty words a week should be studied for fifteen weeks. (During the second year this was reduced to 25 words.)

2. These words should be taken in regular order.

3. *Dictate* the words to the pupils on Mondays.

4. Exchange papers and correct on Mondays.

5. Misspelled words should be written correctly in the pupil's notebook.

6. Misspelled words to be studied on Tuesdays—for ten minutes. These words should be studied according to the plan outlined in the *Horn-Ashbough Speller*.

7. Dictate the same thirty words on Wednesdays.

8. Exchange papers, correct, and write in notebook the words misspelled.

9. Thursdays study as on Tuesdays.

10. Fridays dictate words again. Exchange, correct, and record in notebook the misspelled words. Words misspelled on Friday to be placed on the pupil's study list for the next week.

11. With thirty new words each week, repeat procedure as above each week.

### Horn-Ashbough Plan of Study\*

"How to learn to spell a word:

"Step 1. The first thing to do in learning to spell a word is to pronounce it correctly. Pronounce the word, saying each syllable very distinctly and looking closely at each syllable as you say it.

"Step 2. With closed eyes try to see the word in your book, syllable by syllable, as you pronounce it in a whisper. In pronouncing the word, be sure to say each syllable distinctly. After saying the word, keep trying to recall how the word looked in your book, and at the same time say the letters. Spell by syllables.

"Step 3. Open your eyes and look at the word to see whether or not you had it right. If you did not have it right, do step one and step two over again. Keep trying until you can say the letters correctly with closed eyes.

"Step 4. When you are sure that you have learned the word, write it without looking at your book, and then compare your attempt with the book in order to see whether or not you wrote it correctly. If you did not write it correctly, go through steps one, two, three, and four again.

"Step 5. Now write the word again. See if it is right. If it is, cover it with your hand, and write it again. If your second trial is right, write once again. If all three trials are right, you may say that you have learned the word for the day. If you make a single mistake, begin with step one and go through each step again.

"Study each word by this method. Be sure that you do each step just right. Hard and careful work is what counts. You should be certain in studying each lesson that you do not stop until you can spell each word. One way to make sure that you can do this is to have one of your parents or some friend pronounce each word to you while you write it."

### Methods of Motivation

Each teacher was left to exercise his in-

\*Reprinted from *The Horn-Ashbough Speller* with permission of the publishers, J. B. Lippincott Co.

dividuality in the choice of methods of motivation. In the seventh grade, the teacher wrote the name of each pupil on the blackboard. If a pupil spelled correctly all of the words on Monday, Wednesday, and Friday, a red star was placed following his name. Those pupils who spelled correctly all of the words on Wednesday and Friday received a blue star, and the pupils who made no error on Friday obtained a yellow star. Other methods of motivation were as follows:

1. Discussion of the origin of words.
2. Discussion of the recent words.
3. Study of the dictionary.
4. Study of synonyms and antonyms.
5. Spelling contests with the class.
6. Intermural spelling contests (after school).

7. Discussion of the commercial value of being able to spell accurately.

8. Illustrations of ludicrous errors in spelling.

9. Finding spelling errors in newspapers and magazines.

Near the end of the first semester, to ascertain the progress made, the various classes were administered a test. Because of the attitude of some teachers, it was thought expedient to permit a great deal of freedom relative to the details of the testing. Accordingly each instructor administered the test to his own classes and tabulated the results.

However, for each of the next three semesters it was thought advisable to have two instructors only, who were not teaching any of the classes studying spelling, administer an examination to all classes. Furthermore, the regular class instructor was not to be in the classroom while his class was being examined. The writer made up all of the examinations by selecting every eighth or ninth word from the spelling list studied by each grade. Of course, all classes in the same grade were administered the same test on the same day.

The individual instructor's class results over a period of several years would indicate his ability to teach spelling. However, to be absolutely accurate in comparing the ability of instructors it would be necessary to ascertain the exact amount of time devoted daily in each class to the study of spelling, the total number of words actually learned during the semester, and the average mentality of each class. Spelling aptitude would be another important factor.

Since this experiment the number of words assigned each week has been reduced to twenty allowing more time to study definitions, synonyms, and antonyms. In addition, each pupil is required to study the words that he misspells in his themes. In this manner it is hoped to continue to reduce spelling errors in our institution.



### GEOGRAPHY BY CORRESPONDENCE

A number of elementary and secondary schools in London have arranged with steamship owners for an exchange of correspondence between their pupils and the office of tramp ships. The pupils thus learn much about ships' routes, trade routes, ports, and countries visited by the ships.

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# Primary Grades Section

## The Toy Orchestra or Rythm Band

Sister Mary Mildred, O.S.M.

One of the most profitable, as well as the most delightful, of exercises for kindergarten and primary grades is the Toy Orchestra or Rhythm Band. In this article is given sufficient information to enable even an inexperienced teacher to take up the work with success.

### I. The Instruments

#### A. Rhythm Sticks

Clothespins may be used. Held in palm of hand, between thumb and fingers, back of hands toward the floor. Loose wrists; *two* sticks at a time, "Tap! Tap!" For *single* time, tap once for each beat. For *double* time, tap twice for each beat.

#### B. Triangle

1. For *trilling* sounds: e.g., in chorus of "Jingle Bells" or for a sustained tone, as the second syllable in "A-way, a-way" in "Dixie," play the clapper inside the upper part of the triangle and rapidly strike both sides so as to *double* the rhythm.

2. For accent or percussion to accompany the drum, especially on the *strong* beats, strike the triangle from the outside—in *single* time.

#### C. Bells

1. Jingle Clogs, bells on a stiff-leather handle similar to a baby's rattle. A baby's rattle from the dime store may be substituted.

##### 2. Sleigh Bells, on a wrist band.

a) For *single* time, shake with a short sharp stroke made by turning hand and wrist through about one fourth of a circle or straight down about three inches if this seems easier.

b) For *double* time, shake vigorously with a turning motion of the forearm from left to right. (Some attach the sleigh-bell type to a strap with adjustable holes. This is fastened securely around the wrist and the child [girl] plays by extending arms upward in an arc and shaking wrists. Sleigh bells are more popular with children than jingle clogs.)

#### D. Bird Whistles

Fill about one-half full of water. See that the same child uses the same whistle each day or sterilize after each performance.

1. The ordinary "trilling" music is made by blowing the regular way a child blows any whistle.

2. A "Tweet! Tweet!" birdlike sound is made by momentarily stopping the "mouth" of the whistle with the tongue.

#### E. Sand Blocks

These are *very* coarse pieces of sandpaper tacked on pieces of wood about the size of an ordinary blackboard eraser, with an additional piece of wood on the back set at right angles, lengthwise, for a handle, and may easily be "homemade." To play: Left hand about at left shoulder, arm close to body. Right hand, in natural position, arm unbent. Wrists loose. Block in each hand, firmly but not rigidly held. Both hands move at once, the left down, the right up, in an arc. As they pass they give each other a "swishing" blow. The hand going upward continues up to its corresponding shoulder. The movement is very easy. The description of it seems intricate. The blocks may be played *single* or *double* time.

#### F. Tambourines

1. For an extreme accent, strike with closed hand (right).  
2. For a delicate tinkling effect, run fingers lightly around stationary triangle and back making the ornaments tinkle.

3. For jingle effect, shake with loose wrist.

#### G. Wood Block

Hold block in left hand, about halfway between wrist and shoulder, with open side toward player, and the holes on top. Tap *lightly* on top with a regular clapper or drumstick. The tone must be clear and sweet. Striking too forcibly will ruin the instrument. Play in *single* or *double* time. (Since this may be true of all instruments, it will be no longer mentioned unless there is some peculiar difference for the instrument in question.)

#### H. Xylophone

1. Ordinary one—maple bars to represent white keys of piano.  
2. Additional set—placed back of white keys, to represent

Rhythm Sticks      ● ● ● ● ●

Wood Blocks      — — — — —

Cymbals      ○ ○ ○ ○ ○ ○

Bells, Tambourines, Whistles,  
Sand Blocks      ~~~~~~ ~~~~~~

Triangles, Xylophones,  
Drums      △ △ △ △ △

#### Symbols for the Instruments

black keys of piano (used only with older pupils).

To play xylophone, run clapper lightly up and down (An exceptional child can play a simple tune in the key of C as a solo, if time for training permits).

#### I. Cymbals

1. When holding, fingers must not touch cymbals, but straps must be grasped near enough to enable user to hold with a firm grip.

##### 2. Manner of playing:

- As sand blocks are played.
- Striking together.

c) Held in left hand, struck on edge with a drumstick. In this way a pair of cymbals serves two children.

#### J. Drum

Rolled-oats box may be substituted. Clothespin sticks used for drumsticks.

1. Straps tight only when in use.

2. Play on side opposite strings or snare.

3. Wrists loose; left hand above stick; right hand underneath.

4. For special effect, as of pony in "Yankee Doodle," play on wooden edge in double time.

### II. Suitable Music

Choose music with a well-marked rhythm. C. C. Birchard and Company, Chicago, furnish splendid individual orchestrations. Silver, Burdett and Co., Chicago, in *Music Appreciation for Every Child*, by Glenn and Lowry, supply eleven splendid numbers, with music and complete score of difficulty varying from kindergarten to second grade inclusive.

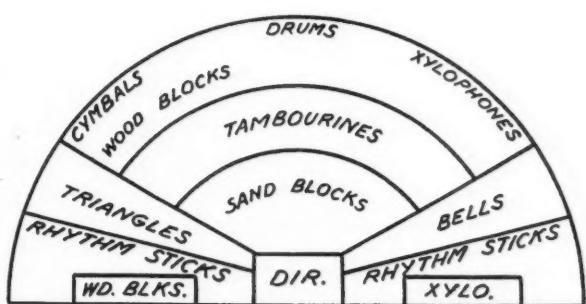
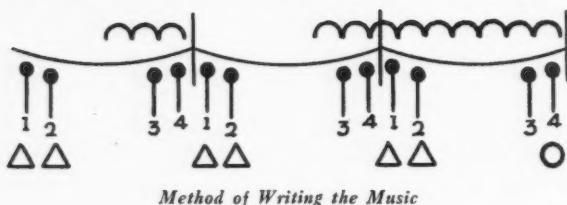


Fig. A. Position of Players. The Wd. Blks. and Xylo.  
in front are optional

### First Tune:



### III. Ordinary Position of Players

Figure A gives the positions usually assigned to the various instruments. For public performance many prefer the xylophone and wood blocks in the position indicated by the dotted lines in front.

### IV. Introducing a Selection

A. Thoroughly familiarize class with music to be played. Ordinarily use only the first movement or section of a selection.

B. Introduce instruments singly, as needed. Give its name. Demonstrate the various ways in which it may be played. Have several children come to the front of the room and say (for example): "This is a triangle. It may be played in two ways, *single time* and *double time*. When it is played in *single time*, it goes with the drum and sounds like this: One, two, three, four; Strike, rest, rest, rest; Strike, 2, 3, 4. Then I strike from the outside. When I play in *double time*, I put the clapper on the inside near the top and play with the bells. I strike both sides; (over back) four times for a count of 1, 2, 3, 4, like this" (demonstrate). Entire class may recite the above if desired while some certain children perform.

C. Children indicate which measures should be played by the instrument which is being introduced (see Lesson Play at B). Re-play. Children indicate *how* instrument is to be played. Re-play. Teacher uses instrument; children pantomime. Re-play. Section of children play instruments. Remainder pantomime. Re-play, using all instruments learned.

D. Study rhythm sticks first. Introduce no other instrument until rhythm sticks are mastered. If some child has difficulty, send another with perfect rhythm to tap alongside of him until the trouble is corrected. Use the rhythm sticks in the same manner later to correct other instruments. Praise the sticks much, as later, after more flashy instruments are introduced, those playing the sticks look with longing eyes at bells, drums, etc. (It is not wise to keep the same children playing the same instruments permanently but for order's sake it seems essential to do so for a specified selection.)

### V. General Lesson Plan

#### A. Introduce Rhythm Sticks

Have two sticks on every child's desk. If there are not enough for all, do not use any for this initial presentation but use clothespins instead. The teacher should use rhythm sticks. "Children, today, we are going to hear a pony crossing a bridge." Pianist plays the selection to be studied. (Teacher taps with sticks; in single time.) "Now let me see you ride your pony through the air. Close your right hand as if pointing. Do the same for your left. Now we have two fingers pointing. Let your pony ride up and down from the elbow (use elbows as fulcrums). Make your pony ride through the air as mine rides over the bridge. Fine. Next, pick up your sticks and ride over the bridge also."

#### B. Jingling Music

To introduce instruments for "jingling" music; e.g., bells, tambourines, bird whistles, sand blocks, and triangles. (It is wiser to *introduce* triangle as an accompaniment to the drum. Later the jingling movement will be easily acquired.) Introduce *one* of these instruments at a time. (They are named together because the method of presentation is similar.) Say, "Since our 'ponies' ride so rhythmically we shall add the bells. We shall play the first section of (name selection studied). Listen very carefully to see if you can find the 'jingling' places where bells might be used. As soon as you hear one, raise your hand. Put it down again quickly so that you will be ready to raise it again for the next time" (teacher may have to indicate proper places once or twice). Re-play. "Now listen to find out *how* to play the bells. Yes,

shake in *double time* (c, 2, b). We shall play (name selection) again. I shall shake my bells and each one of you show me how to shake fairy bells. Be careful to play only for 'jingling' music" (now distribute bells to proper section). Re-play, using rhythm sticks and bells. "I notice that when big boys and girls play in an orchestra they never let their instruments make a sound except when the music tells them to play. Let us play (name it) again to see how big we are."

(Rhythm sticks and bells will be sufficient for the first lesson.)

#### C. Sand Blocks

"Listen for 'Swish! Swish!' music. Yes, at same time as bells" (teacher played blocks). Introduce other "tinkling" instruments, such as tambourine, bird whistles, etc., in similar way.

#### D. Drum and Triangle

1. "Listen for a chiming sound" (illustrate use of triangle in single time — accentuated, see I, B, 2).

2. "What Instrument could be played like triangle? Yes, *drum*" (illustrate, children pantomime). When these are mastered say: "This (show it) is a lovely instrument called the xylophone. It is played like this (run clapper up and down in time to the music). We play it often at the same time as the drum. Show me when to play the xylophone. Now we shall re-play with xylophone section playing instruments and others playing fairy xylophones."

#### E. Introduce Cymbals

Introduce cymbals in a similar way. Some teachers teach the instrument to that section only which will play it. I prefer to teach it to all in pantomime as it does away with the necessity of teaching it later for another selection.

#### F. Blackboard Lesson

"Today I shall put a picture of the music we are playing, on the board. There are three (give actual number) phrases on a line and four (give number actually found) lines. Our picture will be in the sign language. I shall use signs instead of words."

It is unnecessary here to picture an entire selection. This step may be omitted if desired.

### VI. Choosing a Director

It is far better for the class to learn a composition constructively according to a method similar to the one given here, than to introduce a director at the outset. Later if demonstrations in public are necessary, it will be comparatively easy for a child to perform. The teacher, once a selection has been learned, should direct. Simply say: "Position" and expect all, in the twinkling of an eye, to put instruments in playing position and fix eyes on teacher. This is not done as a coercive measure but as a matter of common-sense efficiency. If a child persists in being inattentive, let him remain out of it, while he *grows big enough* to do as the group work demands. It is rarely necessary to repeat this procedure if it is done pleasantly. In directing, suit actions to the instrument indicated. A downward oblique stroke will indicate a triangle, a flutter of fingers for "jingling" instruments, etc. A first-grade girl, after *three* practices in directing, took charge of a public performance of "Rendezvous" (from *Music Appreciation* mentioned above) by 45 pupils of first grade and kindergarten. However, she had learned the selection constructively and had seen it directed by the teacher and others.



### ANNOUNCE NATIONAL SAFETY CONGRESS

The twenty-fifth annual safety congress and exposition will be held October 5-9, in Atlantic City, N. J. The safety congress will attract several thousand members from all parts of the United States and foreign countries. Nearly 400 speakers will talk on accident prevention in the factory, on the street, in the home, and the school. Among the topics to be discussed are Social Need for Safety, The Emotional Basis in the Child, Philosophy of Safety Education, and The Present Status of the Safety Movement. There will be a working conference on programs and curricula for safety education. Mr. Frederick Archer, superintendent of schools of Louisville, Ky., is general chairman of the section on child education.

### THE NEW RESPONSIBILITY

Vocational education is an honored subject in the secondary-school curriculum. In these days, when more pupils are staying in school because they cannot secure work as they used to do after the legal age of school attendance, it is particularly important for the secondary school to study its clientele in its town or city and to provide something worth while for those pupils who may not excel in scholarship and who may even find it difficult to achieve a passing mark in all of the high-school subjects. — *Florence Hale, Past President, N.E.A.*

## Number Writing: A Project for the First Grade

Sister Catherine Sienna, S.L.

Teachers of all grades, but particularly those having charge of young pupils, realize the pedagogical value of a good story, well told. The nursery rhymes, lullabies, and favorite songs taught in the kindergarten and first grade are productive of equally good results.

Children enjoy concert work of any kind. Even the laborious task of figure formation becomes fascinating and delightful to them, if they are taught to trace figures in the air or actually write them in concert to rhythm phrases of familiar melodies. This stimulates the movement, quickens the actions of the slow pupils, and holds in check the troublesome ones.

It is of very great importance that the pupil in grade one should be taught to make his figures properly. In our parochial schools the method of writing is universal and the writing of figures can be successfully taught by this method. Freedom of movement and habits of muscular control are acquired by much practice at the blackboard, and in large writing on paper with pencil or crayon.

If the teacher will take extra time to drill the pupil in writing each individual figure, until he becomes master of it, great economy of time as well as splendid class discipline will result.

Number two (2) is the only figure divided and taught separately. The first part is called "button hook." This stroke is very important because it will be used later in writing twelve of the Capital Letters; viz., F, H, N, M, Q, U, V, W, X, Y, and Z.

A class is divided into two groups. The first group of twelve or more pupils write the figures on the blackboard to rhythm of melodies sung by a second group of eleven pupils.

### First Group

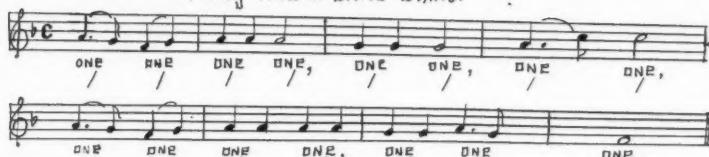
The work of this group is considered very important because the pupils do the actual writing of the figures which should be large in size and made with the use of free, whole-arm movement. They depend upon the second group for instruction, given by way of command, to which they quickly respond.

### Second Group

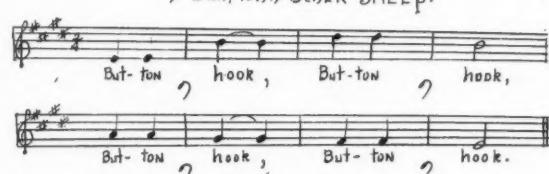
This group represents numbers from one to ten. The pupils stand in a position facing the first group. Each in turn acts as announcer; the first child names his number; e.g., Number one, made to the melody of "Mary Had a Little Lamb."

Taking into consideration the number of songs to be memorized, and the need of familiarizing the pupils with the melody, it is advisable to have both groups face each other first and sing one verse of the song before attempting the action part of the drill. This action part begins when the second group sings the same melody to the stroke-names of the figures; e.g., one, one, one, etc., in harmony with the first group

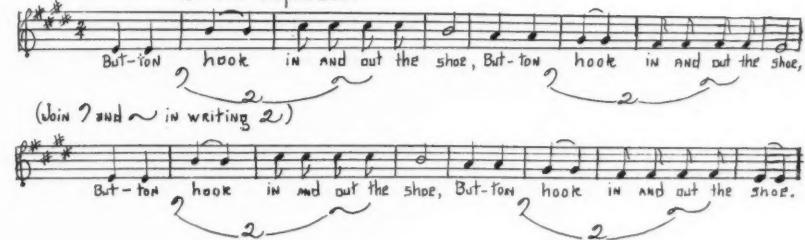
### 1. Mary Had a Little Lamb.



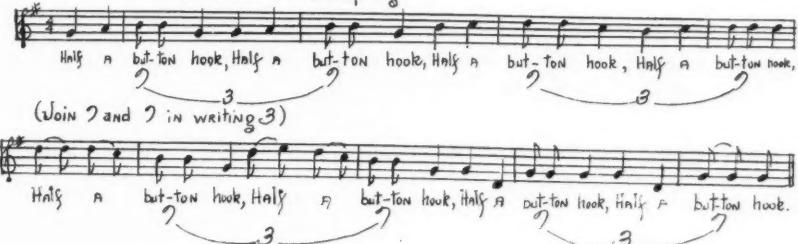
### 2. Baa, Baa Black Sheep.



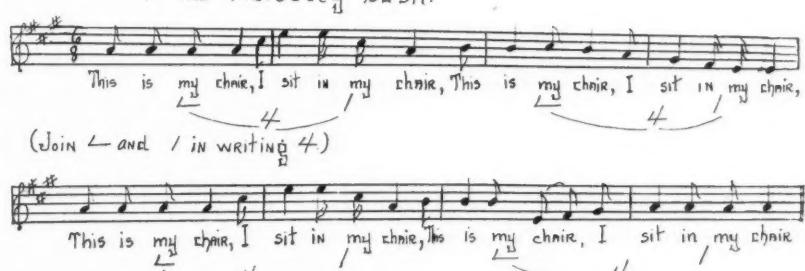
### 2. The Alphabet.



### 3. Are You Sleeping.



### 4. The Mulberry Bush.



### 5. Jingle Bells (verse)



writing the figure 1, 1, 1, etc. The second group is not only responsible for the singing of the melodies but also for action movements, the tracing of the figures in the air in unison with the pupils at the blackboard.

At the conclusion, the eleventh child announces "Our Number Song" the names of the first ten digits, to be sung by both groups, marking time by tapping the palm of the left hand with the first two fingers of the right.

Through this method of procedure the teacher appeals to the pupil's sense of sight, speech, rhythm, and direction. The drill work composed of numerous gestures becomes a part of the pupil. In a very short time he learns the correct rhythm and correct formation of the figures.

#### DEMONSTRATION

This project was given in the form of a demonstration at the Loretto Regional Meeting, held in November, 1935, at Webster College, Webster Groves, Missouri.

The following is a duplicate copy of the explanatory sheet that was passed to the audience, to be used as a guide in following the demonstration.

1. Melody "Mary Had a Little Lamb"  
1 1 1 1 1 1 1 1 1 1
2. Melody "Bah, Bah, Black Sheep"  
2 2 2 2 2 2 2 2 2 2
3. Melody "The Alphabet"  
3 3 3 3 3 3 3 3 3 3
4. Melody "The Mulberry Bush"  
4 4 4 4 4 4 4 4 4 4
5. Melody "Verse of Jingle Bells"  
5 5 5 5 5 5 5 5 5 5
6. Melody "Jacky Frost"  
6 6 6 6 6 6 6 6 6 6
7. Melody "Chorus of Jingle Bells"  
7 7 7 7 7 7 7 7 7 7
8. Melody "Yankee Doodle"  
8 8 8 8 8 8 8 8 8 8
9. Melody "Rock-a-Bye Baby"  
9 9 9 9 9 9 9 9 9 9
10. Melody "My Bonnie"  
10 10 10 10 10 10 10 10 10 10

#### Outline of Numbers Taught to Rhythm

(One)  
(Button hook)  
(Button hook in and out the shoe)  
(Half a button hook, half a button hook)  
(This is my chair, I sit in my chair)  
(When Johnny goes out, he wears a hat)  
(Button hook upside down)  
(Up, over, down)  
(Print an "s" and go up slant)  
(Make a small "a" and then a one)  
Made in 4 groups.  
(One zero) or (One nought)

6. **Jacky Frost.**

7. **Jingle Bells. (chorus)**

8. **Yankee Doodle.**

9. **Rock-a-Bye Baby**

10. **My Bonnie**

**Our Number Song**  
(Melody "Comin' Through the Rye")  
one, two, three, four (repeat twice),  
two, three, four, five,  
two, three, four, five (repeat twice),  
three, four, five, six,  
three, four, five, six (repeat twice),

four, five, six, seven,  
four, five, six, seven (repeat twice),  
five, six, seven, eight,  
five, six, seven, eight (repeat twice),  
six, seven, eight, nine,  
six, seven, eight, nine (repeat twice),  
seven, eight, nine, ten.

# The Fabric of the School

*A Page for Pastors and Principals*

## An Archbishop's Letter on Education

At the opening of the school year Most Rev. Samuel A. Stritch, archbishop of Milwaukee, addressed to his priests a letter, the opening paragraphs of which called attention to the grave obligation of parents to send their children to Catholic schools. Continuing, His Excellency stated briefly some of the objectives of Catholic education particularly in our day and offered some valuable suggestions regarding the use of intelligence tests, provision for retarded pupils, the introduction of training for home-making, and training for the use of leisure.

Speaking of the obligation of sending children to the Catholic school, His Excellency said:

"To avoid any misunderstanding of the extent of this obligation let me say that it refers not only to grade-school education, but also to high-school and collegiate education. It is, therefore, clear that the duty to send Catholic children to Catholic schools is grave and urgent and that a sin against this duty, persisted in, renders a penitent indisposed for sacramental absolution.

"Where an impossibility in the exercise of this duty exists, parents are perfectly excused from it, provided they do all in their power to render the proximate occasion of loss of faith or morals, to which their children may be exposed, remote. The recognition of this impossibility must come in places where there are Catholic schools, adequate in their facilities, from the Ordinary, who in this archdiocese for this purpose delegates the reverend pastors to

act for him, reserving to each the authority to make decisions only for his proper subjects."

### Strive for Efficiency

Urging that our schools strive for the greatest efficiency, His Excellency pointedly remarked:

"A great archbishop once wrote: 'If it is our duty to educate, it is our duty to educate well.' These words we should ever keep before our minds. The maintaining of a high standard of education in our schools and being ever alert to the opportunity of making true progress are essential parts of our duty to educate.

Let us adhere without fear to the historic policy of the Church, reach out and grasp and make our own all new discoveries of truth and every advance in skill! Our Catholic schools must adequately prepare our children to serve God and neighbor in new social conditions and to work constructively to fix in the life of men the truths eternal."

### Using Intelligence Tests

"Experience and investigation tell us that the normal child is not able to do first-grade work until it has reached the age of six. If before this age it is admitted to the first grade, serious harm may follow. . . . If a question arises, . . . let the child be examined by a competent specialist. . . .

"We wish to call the attention of our educators to the valuable assistance which they may secure for themselves from the proper use of intelligence tests. . . . A way should be found to provide these tests for all school children. . . . Our Sisters are prepared



*The New White-Gravenor Building, Georgetown University, Washington, D. C.*

to give them. . . . It is, after all, rather stupid to try to teach a child without making every effort to discover its ability to learn."

#### Problem Children

"Now we must give ever greater and greater attention to our problem children. Unless we relate our teaching to the native ability of our children, the way is open to probable disciplinary difficulties, adversely affecting their whole life. Provision should be made in every school for the training of children whose native ability is below the norm required for standard grade-school work. In most schools by a reorganization of the teaching staff this provision should be the opening of opportunity rooms for ungraded pupils. In smaller schools arrangement for giving special attention to these children should be made. Let us not feed and shelter the orphan and neglect the mentally underprivileged children in our classrooms!"

#### Home Economics

"Never was it more necessary to inculcate in our people the Christian teaching on marriage and the home. Even our Holy Father, in his great trilogy of encyclicals, included *Casti connubii*. Side by side with teaching this great Christian doctrine and defending the ideal of the Christian home against the violent attacks made on it, we should reflect in the school life of our children their future role as home builders. For this reason we have insisted on home economics being placed in the curriculum of our schools. Sewing has been made a required subject even in our grade schools for girls and mechanical drawing we wish taught to the boys. Let us in every way possible train the future home builders of the archdiocese.

"As a part of home-building training, we must recognize the fact of the ever-increasing leisure time of our people. . . . We must seek to make our school curriculum richer and richer and have it provide interests which will help the children through life to make proper use of their leisure time.

"We have had our Right Reverend Director of Schools prepare a weekly time distribution plan and we ask that it be strictly followed to assure the desired results in our schoolwork.

"It would be wrong not to recognize the great devotion to the cause of Catholic education in the archdiocese of our priests and religious. . . . We beg the Divine Teacher to reward you for your intelligent zeal and sacrifice.

"It is a great edification to us to see the interest which prevails among our laity in our schools. . . . It shall be our endeavor to make our schools respond more and more fully to the demands of the home."

### Fire Protection for School Buildings

There can be no question that the first and most important consideration in the planning, construction, and maintenance of a school building is that of safety. This not only means that the several exits and stairways must be so devised as to afford the expeditious and safe removal of the occupants from the building in time of danger, but constant precaution against conditions that cause fire hazards must be practiced.

In comment thereon, it may at once be said that no country in the world has experienced greater fire losses, both in the destruction of human lives and property, than has this country. And here comes into play the fact that the school interests of the United States have suffered some horrible losses in precious children's lives and valuable school properties. One need only be reminded of the Collinwood, Ohio, schoolhouse, March 4, 1908, causing the death of 160 children; Peabody, Mass., October 28, 1915, killing 21 children; Camden, S. C., 77 pupils and parents; Hobart, Okla., December 24, 1924, 33 persons; Bath, Mich., May 18, 1927, 36 children, etc., in order to realize that schools are interested in the subject of fire prevention.

Statistics compiled by the National Board of Fire Underwriters covering school-fire losses for the past five years establish the chief causes in the following order: (1) defective heating apparatus; (2) spontaneous ignition; (3) defective chimneys and flues; (4) sparks on the roof; (5) matches — smoking; (6) defective electrical wiring; (7) lightning. The greater number of fires originate from overheated furnaces, boilers, or stoves.

The loss of human lives in schoolhouse fires has been mainly due to defective stairways, the lack of ready exits, and the turmoil incident to a crowd that has become panic-stricken.

The introduction of the so-called Fire Prevention Week, observed during the month of October, has been followed by the introduc-

tion of programs in classrooms designed to instruct the teachers and pupils in the matter of fire prevention and in their conduct in time of danger.

Thus, Fire Prevention Week (October 4 to 10), deserves the attention of the Pastors and Sisters. There should be some enlightenment on the subject in every classroom. Sisters should equip themselves with literature on the subject. The local fire departments should be called upon for instructive talks. Members of school-and-home organizations likewise should concern themselves in all that will make for the safety of the school structures.

Those in authority should not hesitate to make periodical inspections of school buildings, in order to discover the hazards so that they may eliminate them, or at least reduce them to a minimum. Those intrusted with the mental and moral welfare of the school children are also intrusted with their physical well-being and safety. Every schoolhouse must be sanitary and safe, and thus guard both teachers and pupils against a calamitous and destructive danger.

### A Monster Crusade

Rev. Kilian J. Henrich, O.M. Cap.

On the last day of August, the great metropolitan papers carried the news that the Catholic Boys Brigade of the United States had inaugurated the gathering of a monster Spiritual Bouquet for the Holy Father. This was communicated to Pope Pius XI by the following cablegram:

"The Catholic Boys Brigade and its Association for Catholic Action Among Boys, have launched a spiritual bouquet to your Holiness commemorating your eightieth birthday and to console you in the anguish caused Your Holiness by the sufferings of your children in Spain and elsewhere. The prayer crusade will culminate in a Mass at St. Patrick's Cathedral, New York, on Thanksgiving Day, November 26."

To this, Cardinal Pacelli, secretary of state to His Holiness, responded:

"The Holy Father is deeply consoled by the Crusade of Prayer for suffering Catholics in Spain launched by the Catholic Boys Brigade and Association for Catholic Action Among Boys, and sends from his heart the paternal Apostolic Blessing to the Director and all the Crusaders."

The prayer crusade is conceived in the form of a Spiritual Bouquet, each crusader pledging himself to say as soon as convenient the prayer for the Pope from the Missal, and one Our Father, Hail Mary, and Glory, eighty times. Beautiful pledge cards have been prepared for this purpose, which will be registered at the Brigade headquarters, 316 West 85th Street, New York, and returned to the crusader as a souvenir.

The final results of the Crusade, artistically finished and covered, will be placed before the Holy Father together with copies of letters of recommendation from ordinaries and other dignitaries. If possible, the presentation in Rome will take place before Christmas.

The idea found great response among Catholics, as may be judged by the fact that on the first day of returns no less than 25,600 prayers were pledged. No doubt, the Apostolic Blessing now bestowed by the Holy Father to all who co-operate in this work, will be an incentive to participate for all Catholics in the United States.

In order to make the number of prayers extend far beyond a million, promoters in schools, colleges, institutions, societies, etc., are offering their services. It is a truly Catholic Action work for priests, teachers, and others.

The Brigade has spared no cost nor labor to make this one of the most impressive prayer crusades ever undertaken, and invites correspondence from interested parties.

#### AID FOR FINANCING COLLEGES AND INSTITUTIONS

The financial advisory service of the American Council on Education has rendered a valuable help to universities, colleges, and other educational institutions through a series of financial advisory bulletins intended for administrative heads and lay members of boards of governors. The bulletins have been prepared by experts in college administration and finance. They make available the results of important studies of general problems of financial and business administration as these are found in both private and public educational institutions.

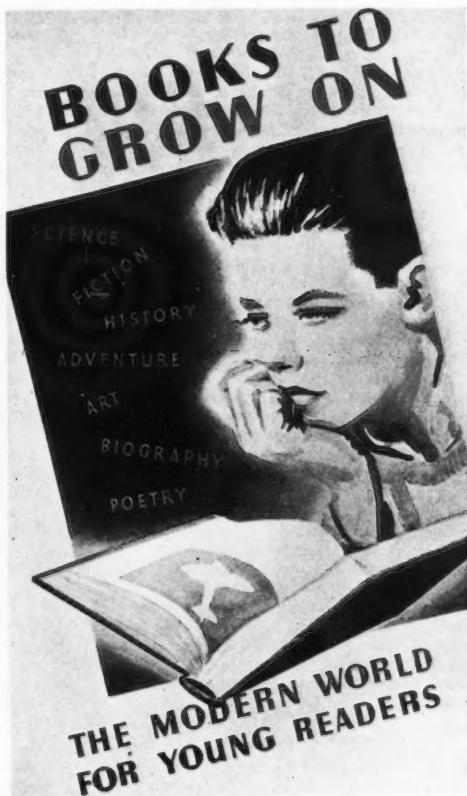
Bulletin one of the service is entitled *College Finance* and has been written by Dr. Lloyd Morey, chief consultant of the service. Bulletin two takes up *Depreciation of Real Property in Educational Institutions* and is the work of Dr. George E. Van Dyke, technical associate of the service. Bulletin three is entitled *Balance Sheet in College and University Financial Reports*. Bulletin four takes up the very pertinent problem of *Current Investment Practices*. Bulletin five reviews *Professional Advisory Service Needed by Colleges in the Solution of Their Financial Problems*. Bulletin six suggests a method of adjusting the accounting system to the standard reports required of Colleges.

The several bulletins are available through the American Council on Education, 744 Jackson Place, Washington, D. C.

# New Books of Value to Teachers

## BOOK WEEK

The 1936 Book Week will be held November 15 to 21. The theme for this year is "Books to Grow On—The Modern World for Young Readers." School programs and book exhibits will emphasize the fact that the child's reading produces an excellent historical and factual background closely related to the drama of life around him. New books hold the child's interest in school and provide recreational reading that gives him a desire to read after he has left school. A pamphlet, containing ideas and projects for Book Week, and a poster with the slogan may be obtained from the National Association of Book Publishers, Book Week Headquarters, 347 Fifth Ave., New York.



## CATHOLIC BEST BOOK SELLERS

August, 1936

**Fiction.** 1. *Coming of the Monster*, Dudley (Longmans-Green). 2. *King's Good Servant*, O. White (Macmillan). 3. *White Hawthorn*, Borden (Macmillan). 4. *Not Built With Hands*, H. White (Macmillan). 5. *Monsignor*, Hurley (Longmans-Green).

**Non-Fiction.** 1. *Greatest of the Borgias*, Yeo (Bruce). 2. *Moral Universe*, Sheen (Bruce). 3. *Saint in the Wilderness*, Birch (Benziger). 4. *Ellen Ewing*, McAllister (Benziger). 5. *Mexican Martyrdom*, Parsons (Macmillan).

The above list is compiled from reports of leading book dealers made to the Library Department of the CATHOLIC SCHOOL JOURNAL.

## DOCTORAL DISSERTATIONS ON EDUCATION

"A Comparative Study of the Public and Parochial Elementary Education in the Nineteenth Century in New York City," Sister Mary Basil Hayes, Fordham University, New York.

"The American Primer," Mrs. Catherine L. Plover, Fordham University, New York.

"A History of Public School Education in the City of Newark, N. J., 1666-1935," Harry T. Riftin, Fordham University, New York.

"The Relation of Birth-Order to Personality Adjustment," Sister M. Coralita Cullinan, O.P., Fordham University, New York.

"The Status of Catholic Schools in England," Sister M. John Broderick, O.S.F., Catholic University of America, Washington, D. C.

"A History of Catholic Education in Connecticut," Rev. Arthur James Heffernan, Catholic University of America, Washington, D. C.

"The Philosophy of Personalism and Its Educational Applications," Hubert Laugan, Catholic University of America, Washington, D. C.

"The Catholic Church and Adult Education," Rev. Malcolm MacLellan, Catholic University of America, Washington, D. C.

"Naturalism in American Education," Rev. Geoffrey O'Connell, Catholic University of America, Washington, D. C.

"An Empirical Study of the Ideals of Adolescent Boys and Girls," Sister M. Inez Phelan, O.F.M., Catholic University of America, Washington, D. C.

"The Philosophical Basis for Individual Differences According to St. Thomas Aquinas," Rev. Robert Joseph Stavin, O.P., Catholic University of America, Washington, D. C.

"A Study of Parent-Child Relationships with Emphasis on Home Discipline as it Affects the Conduct and Personality of a Group of Pre-adolescent Girls," Sister M. Paulette Ulton, S.S.J., Catholic University of America, Washington, D. C.

"The Social Philosophy of Christian Education," Sister M. Gonzaga Welsh, Catholic University of America, Washington, D. C.

"The Catholic Secondary School—A Direct and Comparative Study of Some of the Social and Economic Backgrounds of Students in the Catholic High Schools of the Diocese of Brooklyn," Elizabeth W. Scanlon, Fordham University, New York.

"Diocesan Organization of Parochial Schools. Studies in Catholic Educational History of the United States," Catherine E. Mundie, Marquette University, Milwaukee, Wis.

## NEW BOOKS

### Aural-Oral Latin for the Second Grade

By Sister M. Immaculate, S.N.D. Paper, 80 pp. 75 cents. Published by Toledo Teachers' College, Toledo, Ohio.

This is an experimental text for teaching Latin to small children following the general plan of the book for teaching Latin to 6-year-olds issued last year. It correlates Latin with art, English, history, music, physical culture, and religion. It contains dramatizations of children's classics (e.g., *The Three Bears*), Bible stories, and seasonal programs, and games, as well as conversation about everyday life and religion.

**Sachim Bird**

By Gertrude Robinson. Cloth, 216 pp. \$2. E. P. Dutton Company, New York, N. Y.

The story of a boy who escaped in 1605 from an English ship to the Indians on the coast of Maine. The book gives evidence of painstaking research concerning the language and customs of Indian tribes of the New England states; the geographic setting is also handled with great accuracy. The author might have taken a final step and made the pen picture of the Jesuit missionary, whom she presents with considerable sympathy, as accurate as the remaining details.

**Fingers That Talk**

By Ralph Haefner. Paper, 125 sheets. 8½x11. The Gregg Publishing Company, New York City.

This is a typing book for children 8 to 11 years old. The lesson sheets are perforated so that they may be removed and placed in the typewriter. The book is practically self-teaching. By following the simple directions any child can learn to operate the typewriter with very little help.

**The Saint of the Wilderness**

By John J. Birch, Ps.D. Cloth, 236 pp. \$2. Benziger Bros., New York City.

Isaac Jogues, missionary, martyr, and saint, who came out of France to the Canada of the seventeenth century, is indeed the saint of the wilderness. This biography tells of Isaac Jogues, his early life in France, his reception into the Society of Jesus, his mission to New France, the hectic and horrible trials of his life, and his martyrdom at the hands of the Indians. There is no note of sadness to mar the rapid movement of events which culminated in a martyr's death, yet unfortunately the book comes as more of a chronology of torture than as a life in story. Its romance is dulled by the savagery; its message is stunted by a too close contact with the gruesome. The book serves as a stimulating account of a North American saint whose popularity as a patron increases yearly. It concludes with an explanation and description of that American place of pilgrimage, the Shrine of Auriesville, New York. The author's admiration of his subject subtly suggests a like feeling to the reader.

**New World of Chemistry**

By Bernard Jaffe. Cloth, 566 pp. \$1.80. Silver, Burdett & Co., New York, N. Y.

An advanced high-school textbook, which emphasizes the biographical and the historic facts of chemical discoveries and shows the vast human values of the applications of chemistry to industry, medicine, agriculture, metallurgy, and in fact to all present civilized life. The factual elements and the manipulative aspects are not overlooked in the learning activities. The student should have, as a result of using the work, a clear concept of the leading theories and laws, as well as a fair acquaintance with the common elements and the compounds of commerce.

**The Precious Blood, and Mary, Star of the Sea**

Paper, 160 pp. 25 cents. Published by Sisters Adorers of the Precious Blood, Vancouver, British Columbia.

The Sisters Adorers of the Precious Blood, have compiled in this book prayers, an Ordinary of the Mass, religious poetry, ejaculatory prayers, and similar devotions. The purpose apparently is to offer a manual of prayers adapted to the devotion of the Precious Blood. The result is a sequence of prayers and pious materials in prayerful language. The book is by no means for daily use, but may serve for occasional devotions. We feel that the devout language is too devout and not of the kind readily accepted by the matter-of-fact laity with Anglo-Saxon backgrounds. The diversity of the devotions is broad and constitutes the main appeal of this prayer booklet.

**Reading for Skill**

By Angela M. Broening, Frederick H. Law, Mary S. Wilkinson, Caroline L. Ziegler. Cloth, 413 pp. \$1.20. Edition with answers, 430 pp. \$1.30. Noble and Noble, New York City.

This is a useful textbook for teaching high-school pupils to read and to use reference materials. It gives explicit directions and provides material for practice in finding the central idea, answering specific questions, skimming, etc. It teaches quite clearly how to use the card catalog, dictionaries, atlases, magazines, indexes, etc. Preliminary diagnostic tests and progress tests are an important part of the scheme.

**Symbols in the Church**

By Carl Van Treck and Aloysius Croft. Cloth, 144 pp., illustrated. \$2.50. The Bruce Publishing Co., Milwaukee, Wis.

This book has been written in order to present for ecclesiastical artists and craftsmen a composite picture of the nature and use of symbols in Christian art. It is addressed to those interested theoretically and practically in the decoration of churches and liturgical objects. More than two hundred of the more authentic symbols from the different ages of Christianity are clearly executed in pen and ink. The symbols are grouped under the headings of the Trinity, the three Divine Persons taken individually, the four Gospels, the Evangelists, and the Apostles, the Church, the Sacraments, the Blessed Virgin Mary, the Ecclesiastical year, and finally the four last things. Each group is discussed as a whole and then the individual symbols and their explanation follows. The first chapter discusses the differences in meaning of the terms symbols, prototypes, and attributes, and also the use of symbols, and the nimbus.

**Annual Report of the National Recreation Association for 1935**

Paper, 10 pp. Issued by the National Recreation Association, 315 Fourth Ave., New York, N. Y.

The report shows that the demand for recreational information and assistance greatly increased during the year, due to conditions of unemployment and low incomes. Recreation, according to the Association, was needed to help keep life from becoming sordid and to expand the frontiers of recreation at a time of great need. The Association found that recreation leaders constantly need material on activities, that rural leaders demand help of a special nature, that city officials and individuals are concerned with recreation in industrial plants, and finally that a new army of untrained workers engaged in recreation relief projects are in need of practical material. The Association, through its office, met all calls through the help of fieldworkers, training courses in both urban and rural communities, special conferences, correspondence service, personal letters, and helpful bulletins and printed publications.

The report indicates that the 1935 Congress reached a new high in attendance, with 1,036 individuals registered. A new type of institute was promoted, with classes in music, nature, arts and crafts, drama, social recreation and games, activities for women and girls, and recreational administration. Colored people received special recognition and service was rendered to women and girls, to institutions, and to the National Physical Education Society.

**Story Pictures of Farm Work**

By John Y. Beaty. Cloth, 128 pp., illustrated. 70 cents. Beckley-Cardy Company, Chicago, Ill.

Farmbuildings, pastures, fields and machines, gardens, fences and gates, orchards, woods, roads and lanes, and water are the subjects illustrated and described in this supplementary book for the first and second grades.

The simple descriptions, together with the numerous pictures, should really give the child an accurate impression of farm life. The pictures, which are halftone reproductions of photographs, are about as nearly perfect as printed pictures can be made.

**Nice Going, Red**

By Rev. R. T. O'Brien. Cloth, 281 pp. \$1.25. Benziger Brothers, New York, N. Y.

The story of Red Devlin, a sensitive boy who could not take teasing.

**PUBLICATIONS RECEIVED**

**Outside and In.** By Floyd Kehler. Paper, 10 cents. International Catholic Truth Society, Brooklyn, N. Y. The story of the mental conflict and spiritual conversion of a former archdeacon of the Episcopal Church. **Junior Colleges.** By Walter J. Greenleaf. Bulletin No. 3, 1936, U. S. Office of Education, Washington, D. C. This study reports in compact form, a general survey of junior colleges, and records the changes in the status of these institutions in recent years. Complete statistics are included. **Small Wild Mammals of California.**

By L. G. Ingles. Paper 44 pp. California State Department of Education, Sacramento, Calif. This booklet is intended for use as a science guide for elementary schools. It includes a curriculum unit for teaching. **The Charity of Christ.** By Most Rev. J. B. Peterson. Paper, 16 pp. Bulletin of the N. C. E. A., Washington, D. C. **The Truth About Catholics.** Paper, 32 pp. 5 cents. Published by the Catholic Literature Society, 2423 Longwood Avenue, Los Angeles, Calif., intended for church-rack sale and addressed particularly to uninformed non-Catholics. **How to Protect Business Ideas.** By William H. Leahy. Paper, 172 pp. \$2.50. Harper & Brothers, New York. Outlines the legal methods of protecting trademarks, patents, copyrights, labels, and similar properties. **Catholic Part in the Making of America.** By Elizabeth S. Kite. Paper, 105 pp. 50 cents. Dolphin Press, Philadelphia, Pa. The sub-title describes the content accurately as "short stories about great events" in American history. While the accounts are brief, they are in most cases significant, always interesting, and carefully written. They bring to the fore facts and conditions which the formal text can barely hint at. **Educational Psychology and Personality Tests of 1933, 1934, and 1935.** By Oscar K. Buros, Rutgers University. Paper, 70 pp. 50 cents. Bulletin No. 9, July, 1936, of the School of Education, Rutgers University, New Brunswick, N. J. A publication, comprising a cumulative collection of tests for the three-year period 1933 to 1935. It includes a list of tests constructed for use in state-wide testing programs, as well as a few tests intended for use with particular textbooks. A key to the classification of tests, a bibliography, and indices by publisher, title, and author are included. **General Information on Texas.** By Mrs. W. F. Doughty. Paper, 22 pp. Published by the Texas State Department of Education at Austin. This bulletin is intended for classes in Texas history and English. **Creative School Music.** By Lillian Mohr Fox and L. Thomas Hopkins. Cloth, 321 pp. Silver, Burdett & Company, New York. A teacher's professional work. **Elementary Photography.** By C. B. Neblette, F. W. Brehm, and E. L. Priest. Cloth, 249 pp. 72 cents. The Macmillan Co., New York. A text for secondary schools. **Tacitus.** By Frank Burr Marsh and Harry J. Leon. Cloth, 527 pp. \$2.25. The Prentice-Hall Co., New York, N. Y. "Substantial selection from the Annals, the Agricola, and the Germanica, with introduction and notes." **Basic English Grammar.** By G. David Houston. Cloth, 330 pp. \$1.32. Globe Book Company, New York, N. Y. Intended for class use and self-instruction. **Careers Research Monographs.** The Institute for Research, 537 S. Dearborn St., Chicago, has just issued four additional numbers to its *Careers Research Monographs*. The new bulletins are: *Restaurant and Tea-Room Operation as a Career*, *The Dry-Cleaning Industry-Careers*, *Veterinary Medicine as a Career*, *Mortuary Operation as a Career*. The whole series now contains 72 bulletins which are being used in high schools and colleges. **Our Palace Wonderful and The Palace Beautiful.** Two books by Rev. Frederick A. Houck. Cloth, 180 pp., illustrated. Each \$1.25. B. Herder Book Company, St. Louis, Mo. The first deals with the material universe and the second with the soul of man as the dwelling place of the Holy Spirit. Sublime thoughts which should do much against materialism. **The Spirit of Quadragesimo Anno.** By Ignatius W. Cox, S.J. Paper, 16 pp. 10 cents. International Catholic Truth Society, Brooklyn, N. Y. This popular study suggests that supernatural charity is the underlying principle of the Pope's recent Social Encyclical.

**CATHOLIC SCHOOLS ENROLL 2,600,000**

Approximately 2,600,000 students will be enrolled in 10,520 Catholic educational institutions at the beginning of the second semester according to the estimate by James E. Cummings, assistant director of the department of education of the National Catholic Welfare Conference. A total of 86,200 teachers will be employed in these institutions. The saving to taxpayers of these schools is estimated at \$139,626,512.

**WICHITA DIOCESE ORGANIZES RELIGIOUS INSTRUCTION**

The eighth annual educational report of the Diocese of Wichita has just been issued by Rev. Leon A. McNeill, diocesan superintendent. The report, covering the period from September 1, 1935, to September 1, 1936, shows 66 elementary schools in the diocese with 6,536 pupils. It also shows that the enrollment last year was 4.48 per cent higher than in the preceding year.

In the Diocese of Wichita great stress is being placed upon the organization and the active service in every parish of the Confraternity of Christian Doctrine. Most Rev. Bishop August J. Schwerter has appointed a priest as director in each deanery. Among the activities listed are: Assisting the parochial schools in the work of religious instruction by supplying necessary materials, etc.; religious instruction to public-school children; study clubs; parent education; retreats; etc.

A complete diocesan course of study in religion is in operation including a specially prepared book for grades seven and eight. The teaching of religion, the formation of junior sodalities, and the organization of school libraries are the subjects to be stressed during the coming year.

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## Catholic Education News

¶ Twenty-one dioceses of the Northwest were represented in a regional Conference of the confraternity of Christian Doctrine, held in August, at Great Falls, Mont. Problems of religious instruction of Catholic children in public schools, and methods of conducting adult religious study clubs, were discussed. The Most Rev. Bishop Edwin V. O'Hara was host to the Conference.

¶ The thirteenth annual meeting of the Jesuit Philosophical Association of the Eastern States has recently been held at Manresa Island, South Norwalk, Conn. The chief topics discussed were social justice, social service, the living wage, cosmic and vital evolution, experimental psychology, and from an historical standpoint, St. Ignatius and positive theology. The officers elected for the coming year are: President, Rev. Joseph Glose, S.J., Woodstock College, Woodstock, Md.; vice-president, Rev. George Smith, S.J., Weston College, Weston, Mass.; secretary, Rev. Thomas Shortell, S.J., Holy Cross College, Cambridge, Mass.

¶ A new House of Studies for theological students has been established on the campus of the Catholic University, Washington, D. C. by the Congregation of the Resurrection. Very Rev. Robert S. Dehler, C.R., from St. Jerome's College, Ketchener, Ont., Canada, has been appointed superior of the new house. Rev. Joseph Jacobi, C.R., former superior of St. John Cantius House of Studies, St. Louis, Mo., has been made rector.

*The Yearbook of Agriculture: 1936* takes on a new appearance as compared with previous yearbooks of the U. S. Department of Agriculture. Only 32 pages of the 1189-page volume deal with agricultural figures. The main section of the book contains articles on corn, small grains, sugar beets and sugar cane, cotton, flax, tobacco, and the major livestock classes. A limited number of copies of the yearbook are on sale through the Superintendent of Documents, Washington, D. C., at \$1.25 a copy.

¶ The new department for training Benedictine lay brothers, established three years ago at St. Meinrad's Abbey, St. Meinrad, Ind., has just graduated its first class. The aim of the department is to train boys just out of grammar school for a scholastic and monastic life and at the same time to fit them for a trade or craft. Interior decorating, bookbinding, stone trimming, shorthand, and hand crafts are offered with the regular schoolwork.

¶ The Ottumwa Heights School of Music, Ottumwa, Iowa, has recently announced its affiliation with DePaul University School of Music, Chicago. Dr. Arthur C. Becker, Mus.D., will serve as dean.

¶ A new college, known as St. Thomas More College, has been established on the campus of the University of Saskatchewan, Saskatoon, Sask. For the present it will be an arts college, the courses limited to languages, history, and philosophy. The college is operated by the Congregation of Basilians.

¶ The memory of Rev. John W. Cavanaugh, C.S.C., former president of the University of Notre Dame, is to be commemorated in a large new dormitory which is to serve as a residence hall for 196 freshmen students.

¶ During 1935, the Catholic school system of Pittsburgh, Pa., saved the taxpayers of the city \$4,724,736.82. The parishes provided instruction for 42,481 pupils. The saving is estimated on the basis of the per-pupil cost of the public-school system, which was \$111.22.

### PERSONAL NEWS

¶ Mother Mary Euphrasia Sullivan has been elected fifth mother general at the general chapter of the Sisters of the Order of Saint Dominic, held in Grand Rapids, Mich. She succeeds Mother Mary Eveline Machey. Mother Euphrasia has taught for 25 years in the schools of Michigan.

¶ Very Rev. Alcine M. Cyr, S.M., has been named provincial of the Marist Fathers of Boston Province. He succeeds Very Rev. H. de la Chapelle, S.M. Father Cyr is the former president of the Marist College in Mexico City.

¶ Brother Gerard, O.S.F., has been appointed principal of St. Leonard's Academy, commercial school for boys in Brooklyn, N. Y. The Franciscan Brothers will open an evening school, for the fall term, to prepare Catholic graduates of the high schools for secretarial and civil-service positions.

The new school is being opened upon the advice of Rev. Joseph V. S. McClancy, superintendent of the Catholic Schools of Brooklyn and with the approval of Most Rev. Thomas E. Malloy, bishop of Brooklyn.

¶ Rev. Norbert M. Shumaker, Ph.D., has been named diocesan superintendent of schools for Toledo, Ohio. He succeeds Very Rev. Msgr. F. J. Macelwane who has been appointed president of the new De Sales College.

¶ Very Rev. James W. Donahue, C.S.C., superior general of the Congregation of Holy Cross has recently announced the opening of an eastern novitiate at North Dartmouth, Mass.

¶ Rev. Rosaire Legault, S.J., has been named rector of Sacred Heart College, Sudbury, Ont. Father Legault succeeds Rev. Louis Mailhot, S.J., now bursar at St. Boniface College in Manitoba.

¶ Very Rev. Alfred H. Rabe, S.M., for the fourth time, has been named president of St. Mary's University, San Antonio, Texas.

¶ Sister M. Lucretia, C.S.C. has been elected Provincial of the Mid-West Province of the Sisters of Holy Cross, and Mother M. Claudia, C.S.C., has been reappointed Provincial of the Western Province. Mother Lucretia

(Continued on page 17A)



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(Continued from page 14A)

served as Superior at St. Mary-of-the-Wasatch, Salt Lake City, Utah, and also at St. Mary's College and Academy, Holy Cross, Ind. **¶** Rev. Ralph A. Gallagher, S.J., Ph.D., head of the department of sociology, John Carroll University, Cleveland, Ohio, has been appointed to the faculty of the school of social work at Loyola University, Chicago. **¶** Rev. George L. Warth, S.J., former dean of men at Loyola University, Chicago, has succeeded Rev. Terence H. Ahearn, S.J., as regent of the school of medicine and the school of nursing. Father Ahearn has been appointed head of the department of biology of John Carroll University, Cleveland, Ohio. **¶** Rev. Brother Stanislaus, C.F.X., former principal at Mission High School, Roxbury, Mass., has succeeded Rev. Brother Aloysius, C.F.X., as principal of the boys department of St. Francis de Sales High School, Utica, N. Y. **¶** Rev. Joseph F. Kundinger has been named principal of Aquinas High School, La Crosse, Wis. **¶** Rev. Cuthbert Allen, O.S.B., has been named rector of Belmont Abbey College, Belmont, N. C. Father Allen, a graduate of the Catholic University, is only thirty years old. **¶** Very Rev. Sylvester P. Juergens, S.M., former president of Chaminade College, Clayton, Mo., has been officially installed as provincial of the St. Louis Province of the Society of Mary. Father Juergens succeeds Very Rev. Joseph C. Ei, S.M., who will be stationed at Central Catholic High School, San Antonio, Texas. Rev. Valentine Braun, S.M., succeeds Father Juergens as president of Chaminade. **¶** Rev. John Koebele, O.F.M., has taken office as president of Quincy College, Quincy, Ill. He succeeds Rev. Vincent Fochtman, O.F.M., who will remain at Quincy as instructor in psychology and philosophy. **¶** Dr. Paul J. Mundie has been appointed head of the department of social sciences and Rev. Francis A. Ryan, S.J., has been selected as head of the classics department at Marquette University, Milwaukee, Wis. **¶** Brother James of Mary of the Christian Brothers, former principal of Christian Brothers High School, St. Joseph, Mo., has been appointed director and principal of St. Mel High School, Chicago. He succeeds Brother Ligouri. **¶** Sister Mary Dominic, S.S.N.D., Ph.D., has been named dean of Mount Mary College, Milwaukee, Wis. Sister Dominic succeeds Mother Mary Ferdinand. **¶** Very Rev. James M. Hurley, O.S.A., former rector of St. Augustine's School for Boys, San Diego, Calif., has been appointed rector of Villanova Prep, Ojai, Calif. Father Hurley succeeds Very Rev. Carl E. Bauman, O.S.A. **¶** Rev. John Jordan Dillon, O.P., has been named president of Providence College, Providence, R. I. Father Dillon succeeds Rev. Lorenzo C. McCarthy, O.P. **¶** Sister Mary Romona Mattinley has been named Dean of Nazareth College, Nazareth, Ky. She succeeds Sister Mary Anastasia Coady who has been elected general secretary of the Sisters of Charity of Nazareth.

Ky. Sister Mary Romona received her degree of Doctor of Philosophy from the Catholic University last June. **¶** Rev. M. J. Martin has been named principal of Columbia College, Dubuque, Iowa. Father Martin succeeds Rev. J. I. Patnode. **¶** Mother Mary Hilda, R.S.M., for the past five years principal of St. Xaviers Academy, has been elected provincial of the Providence Province of the Sisters of Mercy. Mother Hilda succeeds Mother Mary Matthew, first head of the province which was created in 1929. **¶** Brother Jerome David has been appointed to succeed Brother Hilary as principal of the Christian Brothers High School, Chicago. **¶** Sister Mary Consulla, B.V.M., former principal of Immaculata High School has succeeded Sister Mary Justitia, B.V.M., as president of Mundelein College, Chicago, Ill. **¶** Sister Mary Bernarda, B.V.M., succeeds Sister Mary Evangelia, B.V.M., as dean. **¶** Sister Theodore of Alexandria of the Sisters of the Holy Names of Jesus and Mary has been named superior of St. Mary's Academy and College, Winnipeg, Canada. She succeeds Sister Mary Ida.

### COMING CONVENTIONS

**¶ October 3-6.** Catechetical Congress of Christian Doctrine, at New York City. L. M. O'Hara, Washington, D. C., secretary. **¶ October 11-14.** National Catholic Rural Life Conference, at Fargo, N. Dak. Rev. James A. Byrnes, St. Paul, Minn., secretary. **¶ October 15-16.** Central Missouri Teachers' Association, at Warrensburg. Fred W. Urbar, Warrensburg, secretary. **¶ October 22-23.** Co-operative Education Association of Virginia, at Bristol. J. H. Montgomery, Richmond, secretary. **¶ October 22-23.** Indiana Teachers' Association, at Indianapolis. Charles O. Williams, Indianapolis, secretary. **¶ October 22-24.** Michigan Education Association (Dist. No. 1), at Detroit. F. M. Stubbs, Detroit, secretary. **¶ October 25-26.** Maryland Teachers' Association, at Baltimore. Walter H. Davis, Havre de Grace, secretary. **¶ October 29-30.** Maine Teachers' Association, at Lewiston. A. W. Gordon, Augusta, secretary. **¶ October 30.** Connecticut Teachers' Association, at Hartford and New Haven. F. E. Harrington, Hartford, secretary. **¶ November 5-7.** High School Conference (University of Illinois), at Urbana. A. W. Clevenger, Urbana, president. **¶ November 5-7.** Colorado Education Association, at Denver, Pueblo, and Grand Junction. W. B. Mooney, Denver, secretary. **¶ November 5-7.** Wisconsin Education Association, at Milwaukee. O. H. Plenzke, Madison, secretary. **¶ November 6-7.** Iowa Teachers' Association, at Des Moines. Charles F. Pye, Des Moines, secretary. **¶ November 6-7.** Kansas Teachers' Association, at Topeka, Salina, Hays, Hutchinson, Garden City, Fort Scott, Coffeyville, and Winfield. F. L. Pinet, Topeka, secretary. **¶ November 11-14.** Missouri Teachers' Association, at Kansas City. E. M. Carter, Columbia, secretary. **¶ November 23-25.**

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California Teachers' Association (Central Coast Section), at Santa Cruz. T. S. MacQuiddy, Watsonville, secretary. (November 23-25. State Teachers' Association, at Rapid City, S. Dak. E. A. Juhle, Water- town, S. Dak., secretary. (November 25. California Teachers' Association, at San Francisco. E. G. Gridley, Berkeley, secretary. (November 26-28. National Council of Teachers of English, at Boston, Mass. W. Wilbur Hatfield, Chicago, Ill., secretary. (November 27-28. Idaho Education Association, at Boise. John I. Hillman, Boise, secretary. (December 28-January 2. American Association for the Advancement of Science and Associated Societies, at Atlantic City, N. J. Dr. H. E. Ward, Washington, D. C., secretary. (December 28-30. American Catholic Historical Association, at Providence. R. I. Rev. Peter Guilday, Ph.D., Washington, D. C., secretary. (December 28-30. Illinois Teachers' Association, of Springfield. R. C. Moore, Carlinville, secretary. (December 28-31. Modern Language Association of America, at Richmond and Williamsburg. P. W. Long, New York City, secretary. (December 28-30. Music Teachers' National Association, at Chicago, Illinois. D. M. Swarthout, Lawrence, Kans., secretary. (December 28-31. National Council of Geography Teachers, at Syracuse, N. Y. William J. Berry, Kalamazoo, Mich., secretary. (December 28-30. Pennsylvania Education Association, at Harrisburg. J. H. Kelley, Harrisburg, secretary. (December 29-30. American Catholic Philosophical Association, at Chicago. Dr. Charles A. Hart, Washington, D. C., secretary.

#### OBITUARY

(Rev. Brother Acislaus, F.S.C., former director of St. Francis de Sales School, Toledo, Ohio, and also director of several Christian Brother schools in Singapore, S.S., died August 6, in New York. (Very Rev. Eugene F. Harrigan, S.S., president emeritus of St. Charles College, Baltimore, Md., died Aug. 9, in Baltimore. (Rev. Alexander Thompson, former president of St. Francis Xavier University, Antigonish, N. S., died Aug. 14 in Antigonish. (Rev. Angus MacDonald, C.S.C., former Mexican missioner and instructor at St. Edward's University, Austin, Texas, died August 16, at Notre Dame, Ind. (Mother M. Benedicta Reichert, O.P., former provincial of the Western Province of the Congregation and former superior at Holy Rosary Convent and St. Mary Magdalen's, New York City, St. Catherine's, Oberburg, N. Y., and St. Joseph's Convent, Elizabethport, N. J., died August 16, in New York City. (Sister Rose Cecilia Hayden, of Sisters of Charity of Nazareth, principal of Sacred Heart Academy, Helena, Ark., died August 18, in Little Rock, Ark. (Rev. Winson J. Wallace, S.J., treasurer of the Missouri province of the Jesuits, and former president of St. Mary's College, St. Marys, Kansas, died August 26, in St. Louis, Mo.

#### PUBLIC-PAROCHIAL SCHOOLS MERGE

The public-school system of Lake Linden and Hubbell, Mich., has recently taken over three parochial schools. The Catholic schools are thus supported by general taxes raised for the public schools. The nuns' salaries as teachers, the janitors, fuel, light, and water bills, etc., are all publicly paid. State aid for both towns will be increased considerably. Since there is a Michigan law which prohibits religion in the public schools, the teaching of religion during school hours has been discontinued. The Lake Linden-Hubbell district has leased the three parochial school buildings for a dollar a year until 1938. The qualification of the nuns as teachers conform to the state teaching requirements.

(Five Sisters of Mercy under the principalship of Sister Mary Genevieve are teaching the public school in San Luis, Colorado. All of the nuns have degrees and are licensed teachers. The school board of the San Luis district has rented the large parochial school building. The community is for the most part Catholic.

#### FRANCISCAN EDUCATIONAL CONFERENCE

The Eighteenth Annual Meeting of the Franciscan Educational Conference was held at St. Anthony's Seminary, Santa Barbara, California, August 2-4. Here in the Old Mission, representatives of the three Franciscan families of the United States, Canada, and Ireland, assembled to discuss the following subjects: "A Bibliographical Survey," by Rev. John M. Lenhart, O.M.Cap.; "New Spain or Mexico," by Rev. Joseph Thompson, O.F.M.; "The Spanish Southwest," by Rev. Bonaventure Oblasser, O.F.M.; "The Spanish Southeast," by Rev. Diomede Pohlkamp, O.F.M.; "New France"—(1) "The Franciscans," by Rev. Hugo Lin Lemay, O.F.M., F.R.S.C.; (2) "The Capuchins of Canada," by Rev. Alexis Barbezieux, O.M.Cap.; (3) "The Capuchins of Lower Louisiana," by Rev. Claude Vogel, O.M.Cap., Ph.D.; "The English Colonies," by Rev. Oliver Murray, O.F.M.; "The Present Provinces of the Three Franciscan Families," by Rev. Theodore Roemer, O.M.Cap., Ph.D.; "The Franciscan Martyrs of North America," by Rev. Marion Habig, O.F.M. A.M.; "Statistical Survey of the II and III Orders in North America," by Rev. Mark Nolan, O.M.C.; "The Franciscan Historian and History Writing," by Rev. Maynard Geiger, O.F.M., Ph.D. In the closing meeting the following officers were elected for the ensuing year: President, Rev. Thomas Plassmann, O.F.M.; Vice-President, Rev. Vincent Mayer, O.M.C.; Secretary, Rev. Claude Vogel, O.M.Cap.; Editor, Rev. Marion Habig, O.F.M. A Report including all papers and discussions will be published in the near future.